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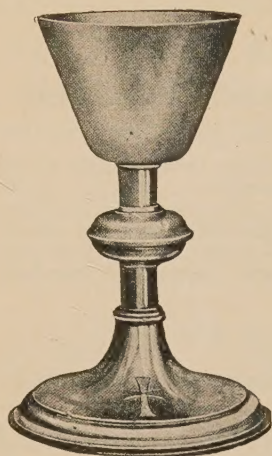
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The Spirit of Missions

THE REV. G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Assistant Editor

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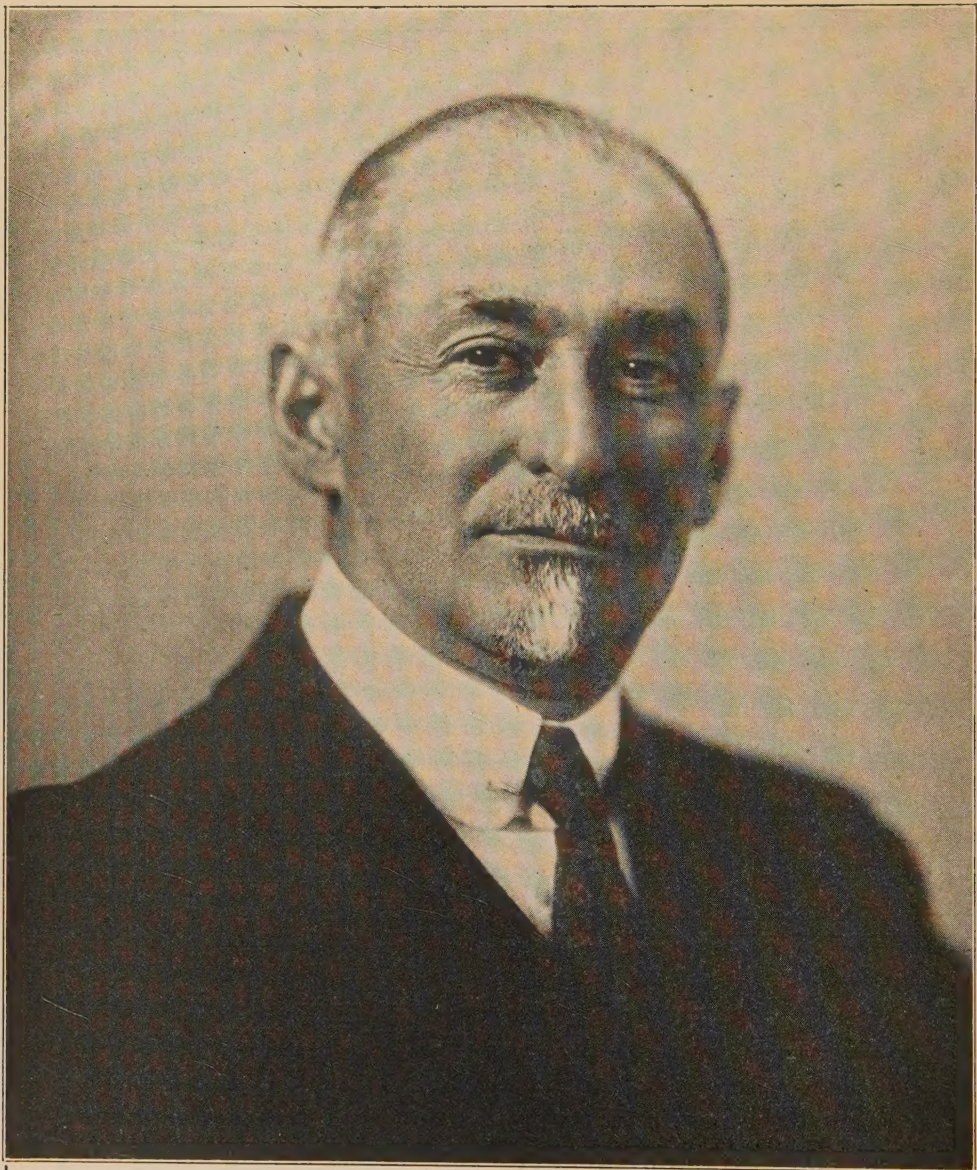
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RUDOLF BOLLING TEUSLER, M.D.

Director, St. Luke's International Hospital, Tokyo. Dr. Teusler went to Japan in November, 1899

ST. LUKE'S is the greatest missionary institution in Japan.
It is a great humanitarian activity. It is doing a splendid
work for international friendship.—*Bishop McKim.*

St. Luke's a Modern Medical Center

Clinical, social, educational and religious activities combine in making a unique contribution of increasing importance to all Japan

AS THE NATION-WIDE movement to raise \$2,656,500 to build the St. Luke's International Medical Center in Tokyo progresses, two paramount reasons why St. Luke's should be enabled to continue and to expand become more and more clearly defined. In the first place St. Luke's is important as one of Christianity's most representative institutions in the Far East. In the second place it renders a humanitarian service which is indispensable because St. Luke's is unique in its field.

The work of St. Luke's is a demonstration of practical Christianity. As its merciful healing goes on, the Japanese people have continually before them a tangible illustration of the precepts of the Christian religion. St. Luke's is a missionary institution in every sense. Its chapel doors stand always open and all who enter the hospital may see the altar and the cross and may attend the Christian services held here. Although the graduate nurses of St. Luke's are not required to attend chapel services there are few absences from the daily service which starts each day's activities at the hospital. It is significant that during the eighteen years of the formative stage of the school practically every graduate nurse became a Christian. Beginning with the more formal organization of the school and later, with its expansion into a college, it has been required that all undergraduate nurses attend chapel as a regular part of their training, and the ancient temple gong which sounds every morning summons more than one hundred Japanese nurses to a Christian service in the chapel.

This is the beginning of the crowded day at St. Luke's, whose activities now extend so far beyond the purely curative work performed by the ordinary hospital

that even its supporters in this country do not realize how important a factor it has become in raising the whole level of public health in Tokyo. Only by a visit to the hospital can a true picture be formed of the manifold services this institution is rendering.

The chapel service is over by seven o'clock, in time for the day nurses to report to the wards, relieving the nurses who have been on duty all night. The student nurses of course go to their classes.

The whole development of standards and training for nurses in Japan, and the present unique official standing of St. Luke's College of Nursing, was described by Miss Iyo Araki in the last issue of *THE SPIRIT OF MISSIONS*.

Seven o'clock is also the hour of the opening of the out-patient department or dispensary of the hospital, and in a short time a visitor passing through the corridors where the patients, waiting for appointments, have been assigned seats, would receive much the same impression of a crowd as he does when he enters a New York subway in the rush hour. Here are every sort and condition of Japanese, men and women of high station, clad in silks, housewives, merchants, coolies in their simple linen garments. Following a preliminary examination each of these is assigned to the department of the clinic indicated by his ailment. A large proportion of these patients receive service free, about two hundred every day. Diseases of every kind are represented, but the great number of patients are women and children, the hospital having specialized in their care. Trachoma, shockingly prevalent in Japan, and skin diseases of children form a large percentage of cases, while many suffer from beri-beri, believed to be caused

THE SPIRIT OF MISSIONS



RESPONSIBILITY FALLS ON YOUNG SHOULDERS IN JAPAN

These little girls may have been on their way to St. Luke's clinic when they stopped for rest and play

by the eating of rice too thoroughly hulled and consequently robbed of vitamins essential to proper nourishment.

The out-patient clinic concludes at ten o'clock and this hour marks the opening of the clinic for private patients, from eighty to one hundred of whom are given treatment daily. There are twelve different departments in the hospital allotted to the various divisions of medicine.

The middle hours of the day are chiefly given over to lunch. It is remarked by the visitor that two types of meals are prepared, Japanese and European, served from separate kitchens. This is necessary not only to meet the tastes of the hospital staff but also those of the patients, who, it must be remembered, include Americans and Europeans as well as Japanese.

In the afternoon the out-patient department of the hospital becomes a clinic for school children. There are twelve schools in Kyobashi ward, the section of the city in which St. Luke's is situated, and through an arrangement with the De-

partment of Education groups of ten children at a time from each of these schools come to the clinic every afternoon.

Besides this clinic there are two other clinics for infants and children. About fifty-five babies are born each month in the maternity ward, in maintaining which the hospital coöperates with the city government. These infants are enrolled in classes, according to the month of their birth, in the "well baby" clinic. As their mothers are leaving the hospital they are instructed to return each month to have their babies examined, and treated when necessary. After a year's attendance at this clinic the infants "matriculate" into the pre-school clinic for children up to six years of age. When they enter school they automatically become members of the school clinic. The pre-natal clinics are a part of the same program.

This type of public health work for children is entirely new to Japan. It means not only the prevention of many childhood diseases but also the building up of a considerable number of sturdy

ST. LUKE'S A MODERN MEDICAL CENTER

young Japanese, who later will become healthy, vigorous men and women capable of resisting the diseases to which so large a proportion of Japan's population are prey.

St. Luke's has a ward of twenty beds for little foundlings under eighteen months old sent to the hospital by the city of Tokyo. Some of these children may be adopted but most of them are destined to go to institutions for orphans when they leave St. Luke's. The chief aim, therefore, is to build up for them a vitality which will simplify the problem of their care in future years.

Part of the routine of every day is the surgical operations, which are begun at seven-thirty in the morning during the summer and at eight in the winter season. Emergency surgical operations are performed at any hour of the day, as in any other hospital, but the routine cases are disposed of by noon each day.

Even after a tour of the hospital and a call on the director, Dr. Teusler, who also is the chief surgeon and sees all critically

ill surgical patients, the visitor would not have seen all the departments of this remarkable institution, for all the work of St. Luke's does not take place under its own roof. Its activities extend out into the homes of 250,000 people in Kyobashi ward and beyond that to many parts of the city and empire. The hospital, upon learning of illness in a home in Kyobashi ward, sends out a visiting nurse to investigate. The method of conducting this work is based upon that of the Henry Street Settlement in New York City, generally considered a model.

Besides this nursing service St. Luke's constantly maintains in both middle and high schools, at strategic points throughout Tokyo, nurses who give the pupils general advice upon the care of their teeth, beneficial health habits and all matters of hygiene. The hospital also supplies doctors and nurses for clinics held on an island of 50,000 population which is one of Tokyo's main industrial centers.

When all of these activities at the hos-



"IF YOU WANT TO KNOW WHO WE ARE, WE ARE GENTLEMEN OF JAPAN"
St. Luke's health education for school children produces such results as these

THE SPIRIT OF MISSIONS



SOME OF ST. LUKE'S FOREIGN STAFF

From left to right, Dr. Teusler, Mrs. Kellam, Miss Nuno, Dr. Elliott, Mrs. St. John, Miss Pond, Dr. Kibby, formerly on the staff, Miss Lude, and, center, Buck, Dr. Teusler's dog

pital are viewed in perspective the functions of St. Luke's are seen to be fourfold:

First, in inaugurating and developing a college of nursing in accordance with American standards, the hospital is making the greatest single contribution in promoting clinical medicine and public health in the Empire.

Second, the hospital is conducting a demonstration of a thoroughly modern public health program through the maintenance of pre-natal and post-natal clinics, baby clinics, school clinics, welfare stations, industrial clinics and a visiting nurse service.

Third, by the provision of efficient service for charity, part-pay and private patients, such as is given in leading institutions in America, St. Luke's furnishes for Japan the example of a strictly modern hospital.

Fourth, St. Luke's serves as a clearing-house equipped both to transmit to the Orient the latest Western medical discoveries and similarly to give to the Occident the rapidly accumulating mass of important data collected by Japanese scientific men which hitherto has been largely withheld from the West by the barrier of language.

As St. Luke's wins confidence everywhere, increasing friendliness towards America is entertained by the Japanese and a great forward impulse is given to the cause of Christianity. To be wholly effective it is essential that a thoroughly modern plant be equipped.

Shall We Finish What We Started?

By Dr. Rudolf Bolling Teusler

Director of St. Luke's International Hospital, Tokyo

SIXTY-SIX YEARS ago last spring one of the most powerful armies ever assembled on American soil was ready to invade my native State—Virginia. Its objective was Richmond, by way of the James peninsula. But just before this great force embarked, a blow struck near Washington by "Stonewall" Jackson made the Federal authorities anxious for the safety of the national capital. As a result forty thousand men under McDowell were then detached from McClellan's command and held for defensive work.

That move on behalf of caution cost the Federal forces their objective, for the weakened army that actually sailed was never able to force a victory. It would

have been better to keep McClellan at home than to send him to battle without those forty thousand extra men.

Some years later the Protestant Episcopal Church decided to establish in Japan a modern hospital as a Christian demonstration of applied medicine in the relief of human suffering. The experiment was less bloody than McClellan's but, so far as the Church was concerned, just as important. But the total force sent to accomplish this end consisted of a young surgeon just out of his 'teens, a second-hand building that had cost a little over fifteen hundred dollars, and a box of surgical instruments worth about ten dollars. From time to time reinforcements

SHALL WE FINISH WHAT WE STARTED?

of money and of devoted men and women were provided, but never enough to insure decisive results. Continuously the bulk and character of the task and the crushing force of successive disasters have proved more formidable than our resources. Hence, the job is still unfinished. The parallel may seem a little far-fetched, but the same deadly caution which prevented McClellan's success has delayed for a quarter of a century the development of this work and it now is a definite, challenging question as to whether the Church is prepared to make St. Luke's International Hospital worth keeping in the field. Beyond any doubt it should be made equal to its task or it should be withdrawn.

The leaders of Japan today are clear-headed men. They know the world. They know that when any well organized, resourceful group in America means business it finds ways and means of accomplishing its purpose. They did not ask us to come to their country; but they understand what our help, adequately supported, might mean to Japan, and they are grateful for our good intentions. They will not easily understand it, however, if having once put our shoulder to the wheel we fail to apply sufficient force to reach our objective.

Our objective is worthy of the Church and worthy of America at her best. It is nothing less than a Christian coöperative demonstration of the best the Western world has learned of humanitarian sciences. It is worth doing well or not at all.

There is no conflict between the needs at home and the work abroad. The last can be made to serve the first. But a half-hearted effort to serve overseas and a cautious fear of neglecting home problems will mean defeat on both fronts. "Charity begins at home" is sound doctrine; but, as some one said, "If it is real charity, it doesn't stay at home." If the Church means business it can send out forces adequate to attain its objectives without forfeiting a single parish house or four-manual organ.

These words reflect no lack of appre-

ciation of what the men and women of the Church have done to date. But it is time we faced the facts. Sunday morning offerings, cake sales and good wishes will not enable us to teach Japan modern clinical medicine and American standards of sanitation and public health; nor will they show Japan the Spirit of our Church's Founder. We need many large gifts. Don't "give till it hurts." Giving large gifts does not hurt; it is giving less than we can that hurts us.

Five years ago the Church said: "Let us rise up and build." We have yet to do it, and lately we have stopped even saying it. If we shrink from the task we might better abandon it entirely. We ought no longer to trifle with our good name abroad nor with our self-respect at home. The time has come when we must decide.



DR. T. KUBO, VICE-DIRECTOR, ST. LUKE'S HOSPITAL

Head of maternity department, holding an American baby born in the hospital

St. Luke's Value to the Church in Japan

By the Rt. Rev. John McKim, D. D.

Bishop of North Tokyo

ST. LUKE'S is a Christian hospital. It cares not only for the bodies of those who come to it for treatment, but for their souls. At the end of the great corridor in the temporary hospital stands a chapel, wide open, the doors showing the chancel to all who enter that building. Prayers are held there daily, the Sacraments are offered. Two days before I left Tokyo I confirmed ten nurses there, the third confirmation in 1928.

There is nothing in the activities of the Church anywhere in the world more worthy of the confidence, sympathy and generous support of the Church than St. Luke's Hospital, Tokyo. The confidence that the Japanese people have in Dr. Teusler is shown in many ways. First, His Imperial Majesty, the late Emperor, as an appreciation of what the hospital had done for his people, made a gift of 50,000 yen. After the great catastrophe

of five years ago the Japanese Government and the business men of Tokyo gave approximately 200,000 yen in cash and 200,000 yen in lumber.

St. Luke's has not only the confidence of the Japanese people, but of the Diplomatic Corps. It is officially recognized by the members of the Diplomatic Corps of all nationalities in Tokyo as the hospital to which they send their patients. It has the confidence of the Rockefeller Foundation, because of its head. If a vote were taken in the city of Tokyo as to who is the greatest and most popular American in Japan, an overwhelming majority of the ballots would have written on them the name of Rudolf Bolling Teusler. He is a man of consuming energy, indomitable courage and a simple and loving faith in God. Dr. Teusler is not only a great doctor, organizer and executive, but he is also a great Christian.



WAITING FOR THE CLINIC TO OPEN

In the present type of buildings, frame barracks, the hospital has been working since the great disaster of 1923, ministering to thousands of sufferers

Why I Am Working for St. Luke's

By the Hon. George W. Wickersham

Chairman American Executive Committee

WHEN I WAS ASKED several months ago to accept the chairmanship of a committee to raise the funds necessary for the rehabilitation of St. Luke's International Hospital in Tokyo, Japan, and the School of Nurses and the other activities connected with it, Dr. Teusler's presentation of the case was so compelling that I could not decline.

The thing which especially appealed to me was the need of such an institution in Japan for the purpose of bringing a knowledge of clinical medicine, the care of health and the prevention of disease, home to the Japanese people. It seemed to me that this was a work of practical Christianity of a very high order. When I learned, too, that Dr. Teusler and his Japanese doctor assistants had been putting back into the work of the institution practically all the money they received for their services, I was convinced that I ought to do what I could to help them.

Everyone who has had any knowledge of the working of this hospital, from Mr. MacVeagh, our Ambassador in Tokyo, to Thomas W. Lamont, Dr. John W. Wood and Martin Egan, who were recently in Japan, testifies to the exceptional position which the hospital occupies, the admirable way in which it has been conducted, the calamity of the destruction of its buildings at the time of the earthquake, and the great potential influence of its rebuilding and enlarging.

We here in America should build the new St. Luke's International Medical Center in order that Japan may come to think of our nation not as a colossus of power but as a beloved family physician bringing relief in the hour of suffering. Through the adoption of the resolutions in regard to St. Luke's at the General Convention I consider that our Church has morally committed itself to see that the needed fund is raised.

Action of General Convention, 1928

AT THE FIRST joint session of General Convention, Washington, October, 1928, the Rev. Dr. R. W. Johnston of Washington presented the following resolution, which was adopted by a rising vote:

Responding to the appeal made to this Joint Session by Dr. Rudolf B. Teusler on behalf of St. Luke's, Tokyo, this Convention desires to place on record its determination to attack at the earliest possible day, as a priority, the raising of \$1,000,000, and to that end asks the diocesan delegations here represented to give assurance that they will undertake to present the claims of St. Luke's to their duly constituted executive bodies, to create special committees, to prosecute diocesan-wide campaigns in behalf of St. Luke's, and thus to meet the challenge of one of the most important and pressing present-day needs.

Mr. George M. Block of Missouri presented the following resolution, which was adopted:

Whereas, by the standing vote just taken every member of this Convention has pledged himself to use his best endeavors to raise the amount necessary to complete the St. Luke's fund, therefore be it

Resolved: That there be prepared and sent to every member of this Convention all information and statistics which will be necessary to submit fully the merits and needs of the St. Luke's fund to our people.

The Bishop of New York presented the following resolution, which was adopted:

Resolved: That this General Convention whole-heartedly endorse the whole project to raise \$2,656,500 for St. Luke's International Hospital, Tokyo.



A NEIGHBOR

Endowment Promised

THE GIFT OF \$400,000 from the Rockefeller Foundation, recently announced, will go towards endowment of the College of Nursing. This gift is quite distinct from the \$2,656,500 now being sought for new buildings and is conditioned upon the providing of \$850,000 for the wing of the new medical center which is to house the College of Nursing. An appeal was made to the Rockefeller Foundation by Dr. Teusler, for funds for construction. The Foundation on its own initiative decided to make the gift in the form of endowment. As stated in *THE SPIRIT OF MISSIONS* for December, the Rockefeller gift is a fitting recognition of St. Luke's College of Nursing, which is the first in Japan to be recognized by the Imperial Government. No other school of nursing has ever been granted a charter with the rank of college. This institution is placing the profession of nursing on a new level in Japan. The fact that permanent financing for the College of Nursing has been provided makes it even more urgent that funds for construction of the college building be supplied. In addition to fellowships awarded to a number of our Japanese graduate nurses, the Foundation has also pledged \$10,000 a year for five years toward annual support of the college.

High Officials Commend St. Luke's

The international contribution of St. Luke's Hospital is one factor influencing the support which has been given by practically every ambassador and minister to Japan during the last two decades. A list of our ambassadors and ministers is an enumeration of the friends of St. Luke's, all of whom believe that the expansion of the hospital along the lines now contemplated will be a constructive act of friendship.

One of the strongest friends of St. Luke's is the Hon. Roland S. Morris, American Ambassador to Japan during the Great War. Mr. Morris's endorsement is unqualified in his belief that this hospital should be developed into an international institution to strengthen the friendship between Japan and America.

The Hon. Lloyd Griscom, Minister to Japan some twenty years ago, was one of the earliest supporters of the plan to enlarge St. Luke's and has continued to endorse the movement. An article by the Hon. Charles MacVeagh, American Ambassador to Japan, heartily commending the work, appeared in the last issue of

THE SPIRIT OF MISSIONS. He said, "When St. Luke's succeeds in obtaining the sum required, it will, I am sure, be received by the Japanese as conclusive evidence of our good will and will greatly help to make impossible any disagreement between us in the future."

The British Ambassador to Japan recently said, "The work that is being done at St. Luke's serves to contribute to the assurance of the peace which is the most earnest desire of every country at this time, including my own." The cordial interest of General John J. Pershing will be recalled by many. His acquaintance with St. Luke's dates from the time when he was stationed in Tokyo as military attaché of the American Embassy and Dr. Teusler was his family physician. His son, now grown to manhood, was born at that time, and because of General Pershing's gratitude and admiration for the hospital he made it possible for the work of St. Luke's to continue without interruption after the earthquake and fire of 1923 by rushing an entire army field hospital to Tokyo from Manila.

Woman's Committee Working for One Million

MRS. HENRY P. DAVISON of New York City, chairman of the National Woman's Committee working for St. Luke's Medical Center, Tokyo, is calling upon every woman in the Church to help in raising a "woman's million" towards the \$2,656,500 needed for the new buildings.

After accepting the chairmanship of the Woman's Committee Mrs. Davison said: "Naturally, I am turning for co-operation to the women of the Church who, for many years, have followed and supported the remarkable work which has been done by Dr. Teusler and his staff at St. Luke's. Supplementing what Mr. Wickersham and his national committee are doing, we want to have a national woman's organization which will reach every woman in the Church.

"Of the \$2,656,500 to be raised, the national woman's committee has been asked to raise a million dollars. If we can carry out our plans of reaching every woman in the Church and a great many interested friends of other denominations, this task is not at all impossible.

"St. Luke's has a special significance for women of the Church because in opening the first recognized College of Nursing it is creating a new field of endeavor for Japanese women. Also, its wonderful service to women and children through its clinics for mothers, infants and school children is pioneer work which should have a particular appeal for us. I am sure that all women who have the interest of the Church and of humanity at heart will want to have a part in this inspiring movement."

Mrs. Charles Gilmore Kerley, chair-

man of the women's committee in the Diocese of New York, was the first local chairman to start organizing her committees. She is securing a chairman for each district in the diocese. These district chairmen, in turn, will secure chairmen for every parish. The ultimate aim will be to reach every woman in every parish for a personal contribution.

Mrs. Davison wants the same plan carried out in every diocese throughout the country. A strong national woman's committee, with members from every section of America, is being formed. Besides the committees in each diocese, special committees will be organized in the principal cities to work for large gifts from friends of St. Luke's outside the Episcopal Church.



U. and U. Studios
MRS. HENRY P. DAVISON

Chicago Conference

AT THE FIRST regional conference in connection with the St. Luke's, Tokyo, campaign, held at the Palmer House in Chicago on December 7, eight dioceses were represented,—Chicago, Northern Indiana, Indianapolis, Springfield, Quincy, Milwaukee, Fond du Lac and Iowa. It was the unanimous opinion of the conferees that, irrespective of any committee actions, the Church constituency is responsible for seeing through to a successful conclusion the undertaking to raise \$2,656,500.

Among those who attended the conference were Bishop Anderson, Bishop Griswold and Bishop Johnson, many Chicago clergy, rectors from other cities in Illinois, Iowa and Wisconsin, Mr. Courtenay Barber, Mrs. George O. Clinch, Mrs. Harvey G. Edwards, Mrs. W. H. Fowkes, Mrs. E. A. Kirkland, Mr. W. F. Pelham, Mr. E. J. Rogerson, all from Chicago; many other interested Church men and women from cities and towns in surrounding dioceses.

The Church's Budget in Terms of Life

A suggestion to cheer and inspire all Christian stewards who do not merely "pay because they owe," but also "give because they love"

By John W. Wood, D. C. L.

Executive Secretary, Department of Missions, National Council

THE MAINTENANCE BUDGET of the general Church program is necessarily expressed in dollars and cents. In reality it deals with human life. Among our own white people, spiritual forces, home influences, the future of our boys and girls, will be conserved. Life will be reclaimed from indifference and the things that degrade. The education of Negro youth in moral living, intellectual enlightenment and economic independence will be advanced. Christian work among seventy-five thousand Indians, many of them already members of this Church, will be extended. Sympathetic leadership will be given to forty or more nationalities among our foreign-born people throughout the country.

This budget provides for the support of 3,087 American and native missionaries of fourteen different nationalities. They live the Christian message, in 1,800 communities, scattered over the world from west Africa to central China; from arctic Alaska to southern Brazil. Adopt the budget, and you give your representatives on the frontiers of the Church's life renewed courage and renewed determination.

In addition to preaching the Gospel our missionaries overseas are presenting and representing the best of our American ideals. They are the true interpreters of our best thought; they are our most helpful ambassadors.

Besides providing modest support for our mission staff the budget makes possible many efforts for human welfare. It will help to maintain in distant lands hundreds of centers where the Christian way of life is made known. It will keep open the doors of twenty hospitals and dis-

pensaries, treating annually nearly a half million patients. We can not send doctors enough or build hospitals enough to care for all the physical needs of the non-Christian world. We can and do establish hospitals that serve as worthy models for native peoples to copy.

To nearly 30,000 young people, enrolled in about 500 schools, this budget will give a chance to become intelligent and patriotic citizens. These schools range from kindergartens to universities; from primary schools to post-graduate schools. Our purpose is *Christian* education.

Sir F. G. Guggisberg, British Governor of the African Gold Coast, recently pointed out that "education without character training is a serious evil in any country; character training not based on the life and teaching of Christ is no character training at all."

This budget is framed to accomplish the fundamental aim of missionary endeavor, namely, to establish and develop national Churches that will carry the Gospel to every part of the not-yet Christian lands in which they exist.

The service made possible by this budget means the creation of Christian empires. We do not lose sight of the inestimable worth of missionary service in the individual soul, but we recognize that missionary service is not concerned exclusively with the individual. It has to do with social life not less than individual life; with the life of today, as well as with the life to come. It is not merely a question of saving people into some future heaven but of saving them out of present conditions that cramp and degrade the life of God's family.

The Church's Work Today in Mexico

Threefold activity, for Mexicans and for English-speaking people, more than justifies the Church in maintaining its Mexican mission

By the Right Rev. Frank W. Creighton, D. D.

Bishop of the Missionary District of Mexico

THERE ARE MANY people who would say at once and most emphatically that there is no opportunity for any kind of religious activity anywhere in Mexico today.

There are others who feel that there never was a better opportunity for the Church in Mexico than at this moment.

There are still others who feel that there are opportunities in Mexico, provided religious leaders and Mexican Christians are willing to submit to governmental restrictions of such a character as seem effectually to hamper any real initiative and to outrage the consciences of those who believe that entire religious liberty is an inherent right.

In the first class are those who, rather than submit to inhibitions which they believe subversive and restrictions which they believe to be confiscatory, have voluntarily withdrawn from the country.

In the second class are those who are delighted at the plight of those whose religious leaders have withdrawn and are making the most of the opportunity to profit by the woes of their brethren.

In the third class are people who recognize that the situation is an inevitable outcome of abuses of power and privileges which are being corrected. They don't shut their eyes to facts, nor do they gloat over the difficulties in which ancient errors and outworn theories of ecclesiastical prerogatives have involved their fellow religionists. Laws are general in their

RADIO ADDRESSES directed by the Publicity Department in Washington included this clear and comprehensive statement by Bishop Creighton, which was given verbatim to the Church press and is also published here that the largest possible number of readers may share it.

scope and their effect is felt by those at whom they are aimed and by those who have kept aloof from the things they seek to correct. Christians in Mexico, in this class, are not so foolish as to think for one moment that they are not unduly and irksomely circumscribed and restricted by the religi-

ous laws. For they are. But on the other hand neither do they think they are justified in withdrawing from the country. They can find no justification for deserting their Mexican members, as the Roman Church has done, and without prejudicing their cause they find real opportunities for service under the law, and within the law they are not only maintaining work already under way, but are inaugurating new work.

The religious laws in Mexico, written in the Constitution and Code and in regulatory articles, are an outgrowth of the provision of the Juarez Constitution of 1857. They go farther than the old laws and *they are being enforced*. But they embody the revolutionary philosophy of over half a century and definitely link the Roman Church with the reactionary forces against which the revolution has been directed.

(a) They aim to check alleged political activities of priests by requiring registration, by stripping them of citizenship, by prohibiting any criticism of the government, and by limiting their number.

(b) They reduce the temporal power

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of the Church by nationalizing all Church property and by prohibiting clergy from inheriting from other clergy or any one else save within four degrees of consanguinity.

(c) They prohibit any, except Mexicans by birth, from officiating as clergymen save as provided by Transitory Article Number One of the *Reglamento* of Article 130, passed by Congress at the end of the 1926 session.

(d) They aim to prevent the possibility of schools' being centers of anti-revolutionary propaganda by requiring the incorporation of all primary and secondary grades, by prohibiting religious instructions as a part of the curriculum, by prohibiting priests to serve as teachers, and by the suppression of chapels in school buildings.

(e) They seek to break up groups antagonistic to the government by prohibiting religious orders.

(f) And finally, trial by jury is denied to any one guilty of infraction of any part of Article 130.

There is, however, in the Constitution of Mexico definite provision for religion. Article 24 of the Mexican Constitution says: "Every man is free to profess the religious belief he desires, and to practise the ceremonies, devotions, and other acts of his sect, either in the temples or in his home when such practice does not constitute a transgression of the laws. Every public religious act should be celebrated inside the temples which are at all times under the supervision of the authorities."

The Episcopal Church has made a conscientious effort to avail herself of the opportunities open to her under these laws and to carry on her work on the highest possible plane of honor and efficiency. Now, what are some of the opportunities open to the Church in Mexico?

First, she may serve the foreign Eng-

lish-speaking population. And save for the Union Evangelical Church in Mexico City, so far as I know, the Episcopal Church is the only religious body in the republic ministering to English-speaking people. Visitors to Mexico City often ask, "How do you do it? Our impres-

sion was that no foreigners are permitted to officiate in Mexico. How are you able to officiate when the Constitution says you may not?"

Article 130 of the Constitution does indeed say: "It is necessary to be a Mexican by birth in order to be a minister of any religious creed in Mexico." But up until two years ago no act enforcing the provisions of Article 130 had ever been passed by Congress.

When it seemed certain that a regulatory law, or enforcement act, would

be passed by the Congress of 1926 making Article 130 applicable, there was grave apprehension lest all our foreign clergy might have to leave the republic and our foreign work be closed.

When the *Reglamento* was published in the *Diario Oficial* of January 18, 1927, however, appended to it was a series of Transitory Articles, the first one of which gives foreign clergymen the right to officiate for a period of six years, during which time their successors, Mexicans by birth, are to be educated in the knowledge of the cult they are to serve.

In order to obtain such rights, foreign colonies desiring the services of clergymen must needs make application to the government and receive a permit before the clergyman desired may officiate.

There are many people who feel that to accept appointment under such conditions is to prejudice the cause of religion. It were better to withdraw than to submit, they say, and more honorable. Members of our foreign colonies in Mexico are loath to put their names to any such solicitude as is required. It has been ex-



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ceedingly difficult, and in some cases impossible, to procure the necessary ten signatures.

On the other hand there are many people who feel that Transitory No. 1 is a gracious gesture on the part of the government which may issue in legislation of a permanent character admitting to service in Mexico foreign clergymen who are friendly and willing to disassociate themselves from Mexican politics, which, obviously, are none of their business, and for this reason it ought to be accepted with good grace in good faith and in fraternal spirit.

This and other reasons have been advanced for submission to the requirements embodied in the exceptions made in favor of foreign clergymen. It seems to me, however, that the compelling reason is the urgency of the Gospel. If the Gospel of Jesus Christ means to us all we say it does, then nothing should stand in the way of its propagation. If St. Paul was willing to be a fool for the Gospel's sake, then certainly we ought to be willing for the Gospel's sake to exercise a little patience and forbearance while Mexico works out the great problems which are facing her today. And you may be assured, she is going to work them out in her own way.

Hence, all the foreign clergy of the Episcopal Church, working in Mexico today, are registered with the Department of *Gobernacion* and are officiating at the request of ten members of the foreign colonies they are serving, a permission having first been granted by the government.

Our principal centers for foreign work are Mexico City, Pachuca, and Tampico, where we have English-speaking congregations. In addition, Archdeacon Watson and I are registered for Vera Cruz, and a solicitude, asking for my services, is now in the hands of the acting-Secretary of *Gobernacion* from the American colony at Guadalajara. If it is granted, it will enable me to minister to the rapidly growing English-speaking group in the second largest city in the republic. Moreover, I feel that there are great opportunities for the Church in Mexico to

minister to the foreign colonies in Chihuahua, Monterey, and other centers and we fully intend to make the most of these opportunities as fast as we can get solicitudes filed and *permiso* is granted.

Under the provisions of the law, we have the same opportunities for the present to serve English people in Mexico that you have at home, and what possible excuse have we for neglecting them?

WORK WITH MEXICANS

Our Mexican work is quite a different story. No one but a Mexican by birth, under any circumstances, is permitted to minister to Mexican people in a Mexican temple. Hence all the help and inspiration which men from the States might give their Mexican brethren is lost. That beautiful development of fraternal spirit which would undoubtedly come from an exchange of pulpits and a sharing of work is forbidden.

When we hold our district convocations we have to hold them in an English-speaking church for which I am registered. A Mexican congregation may not have the inspiration which comes from that splendid gathering of Mexican, English, and American delegates from all parts of the republic, meeting together to take counsel about the things of God. And that is a real deprivation. When I visit our Mexican congregations I am unable to conduct the service. Our Mexican people may not receive the Sacrament at the hands of their bishop, and furthermore I am unable to confirm candidates in native churches.

One has to recognize, of course, that none of the religious restrictions was aimed at us. We had never been guilty of any of the evils they seek to eliminate and correct. Nevertheless, they fall upon us with startling severity. But there they are and they can't be evaded. How then can we as a Church be of service to Mexico? Aren't we being told most emphatically to get out? Are there any opportunities for the Episcopal Church to establish itself in Mexico?

I shall answer these questions in inverse order:

First, the Episcopal Church is already

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firmly established in Mexico. It organized itself in the days of Benito Juarez, and it quite naturally sought fraternal affiliation with, and episcopal orders from, our Church in the United States. Of its own volition it entered into a concordat with the American Episcopal Church and placed itself under Bishop Aves' jurisdiction. We are in Mexico, in so far as the native work is concerned, at the invitation of Mexican people whose invitation we have accepted.

In the second place, we are not being told to get out. There are too many evidences of friendship and friendly interest in our work on the part of Mexican officials to warrant coming to any such conclusion. Mexico is simply desirous of managing her own affairs, including her religious affairs, and in this she is not unique nor following an unusual course.

We have already taken steps in that direction in Mexico. Convocation, our legislative body, is predominantly Mexican. Of our twenty clergymen in the republic, fifteen are Mexican. Of the thirty-seven teachers in our schools, thirty-one are Mexican. Our social service work is directed and carried on entirely by Mexicans. And, now, because the law requires it, and not because we feel that the time is entirely ripe, all our ministrations to our Mexican brothers are carried on by Mexican clergy.

This is, of course, as we had hoped it would be some day, and not in the far distant future. The law has anticipated our desires in this respect, and frankly we are hardly ready for so radical a change.

With our policy and Church system, such a method of ministering to the Mexican Episcopalians can hardly be successful until we have a Mexican bishop, or suffragan bishop. As matters now stand, we cannot hope for any material increase in the number of our communicants until we have a bishop who can confirm in native churches. And there are obstacles in the way which for the moment seem to preclude the appointment of a native bishop. Strangely enough, the chief objections come from the Mexican clergy, many of whom feel that it would be an infringement of the administrative powers of the American Church which has so generously and for so many years supported the work in Mexico. They feel that, conditions being as they are, the American Church should administer the affairs of the district of Mexico through its representative, an American bishop.

Within the past six months I have received letters from many of the Mexican clergy so expressing themselves. And while such a fine spirit of fraternal loyalty and confidence partakes of the nature of a noble sentiment and gladdens our hearts, yet it does not solve our problem.



DISPENSARY AT NOPALA, MEXICO

In a mountainous region where there are no doctors, the Church maintains a clinic

THE CHURCH'S WORK IN MEXICO

How is there to be that present fusion of interests and service to our people which makes a Church one in the sense our Lord intended?

Well, we have had to make the best of the situation and take advantage of such opportunities as afford themselves. I am registered for Christ Church Cathedral. I am permitted to officiate there. Hence it was lawful for me to confirm fifty-one candidates from the Federal District and later confirm a class from Hooker School. But there are hundreds out in the field waiting for confirmation whom I cannot reach.

But, in other respects, our Mexican people are receiving the ministrations of devoted Mexican priests and deacons who are all registered, and are conducting services, administering the sacraments, engaging themselves in propaganda and pastoral care, and ever organizing new missions and preaching stations. Save for one mission, our whole field is registering advance in numbers, interest, enthusiasm, and gifts for support. One great area in the state of Hidalgo, our Nopala field, is entirely dominated by our Church. Those who are not our members are sympathizers and give us moral support.

On a recent visit to a mission in the state of Morelos, our church was packed with local people and representatives from five surrounding villages. People think nothing of walking from five to eight miles to attend our services and they ride horse-back much greater distances. Our clergy command the respect not only of their own people, but also of many others who gladly go to them for advice and assistance.

And from our first-aid station at Nopala, under the direction of Mrs. Salinas, the president of the district Woman's Auxiliary, the Church is reaching out a helping hand to over a thousand people a year who come to have all kinds of diseases cured, all kinds of wounds treated, in a mountainous region where there are no doctors and where the Church carries on a ministry of healing in Christ's Name to people whose distress without her would be unspeakable.

And may I say, most emphatically, that it is not our policy to proselytize. It isn't necessary nor do we have to stoop to any such methods. There are in Mexico today vast numbers of people who are without any Church affiliation who are feeling the need of the Church or who are at least ready to listen to the Gospel of the Christ as this Church has received it. The field is limitless.

EDUCATION

Our one remaining class of work is educational and we regard it as of supreme importance despite the fact that it may not be, *per se*, religious. That we are not permitted to have religious instruction as a normal part of our curriculum is a burden hard to be borne. But here again the law, which is ostensibly intended to correct evils of which we never have been guilty, falls with equal force upon the innocent and the guilty. There is no evading it and it must be obeyed.

We maintain two schools in Mexico, under government inspection: Hooker and the day school in *La Casa del Sagrado Nombre*. Both have high rating and, despite the limitations, are doing exceptional work. But how are we justified in taking money given for Christian missions to maintain them? Well, sometimes I feel that we are not justified. To maintain schools in Mexico today whose support comes from people who have given money for the propagation of the Gospel, and at the same time implicitly obey the law, is a difficult problem.

As splendid as are the advances made by the Department of Education in bringing education to the masses of the country (and they are deserving of all praise) the fact remains that the task is colossal, and it will be years before Mexico ever achieves the high standard of universal free education she has set as her goal.

Meanwhile, every assistance which may be given her is a blessing to her people. To maintain schools, under the law, is a social gesture of good will but it is not religious work. And that is the reason, and the only reason, we are in Mexico—to bring souls to Christ.

There is no use building more schools

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because as missionary enterprises they would be useless, but this cannot be said of the schools we are now maintaining. Fortunately for us, they are so located, so administered, and so directed as to serve the purposes for which they are maintained.

HOOKER SCHOOL

I will speak of Hooker School, as an example. This splendid institution, founded fifty years ago by Mrs. Josephine Hooker, the widow of a Philadelphia clergyman, who gave her life and fortune to Mexico, now has over 280 pupils. It is at present unable to take care of the girls who clamor for admission. To the girls who live in its buildings, enjoy its broad grounds, attend its classes, and catch its spirit, it is a benediction. They go back into society as leaven. Last year I confirmed a splendid class of Hooker students and now there is another group to be prepared for confirmation—Hooker product—Hooker's gift to the Church, if you please.

This result is achieved in no haphazard fashion. It is the result of a carefully thought-out plan. To the zealous missionaries of our Hooker staff God opens ways to serve Him which they are not neglecting.

Let me quote Miss Jean McBride, our *directora*: "With the teaching of religion definitely forbidden it is doubly important that the children of Mexico be conscious of the force of this teaching through different channels. The mission school has a very important object in training its children to know the value of health, cleanliness, sanitation, loyalty, and high ideals. And none of this is forbidden. Unconsciously we hope that ethics or character education is being imparted. The function of a mission school is to impart, through force of example, that which religious teaching embodies."

All these things Miss McBride and her staff are doing, and they are getting results which amply justify Hooker and the money we are spending to maintain it.

Furthermore, while the law forbids religious teaching *in the school*, it does not

forbid voluntary attendance at church or Church school where the instruction is not a part of the curriculum.

Our Hooker pupils attend San José Church in Mexico City where there is a splendid Church school under the direction of Miss Odessa Babbin, a member of the Hooker faculty, and many of them remain for service.

This is also true of the pupils of the school in *La Casa del Sagrado Nombre*. Fortunately both of these schools are so situated that this arrangement is possible. Attendance in both cases, however, is purely voluntary.

I want you at home who are working and praying and giving for Hooker to feel that the school is doing all you intend and want it to do. Its influence reaches all over Mexico. Its power is felt in mountain villages and city homes. And I hope you will agree with me that it ought not be left in the incomplete condition it now is. It ought to be finished so that it can welcome still more Mexican girls; it ought to have an infirmary to provide for our own cases of illness and also minister to the community through a Mexican trained nurse—and one of our graduates is training now, preparing herself for this work.

One of our greatest opportunities in Mexico is offered by Hooker School and we must avail ourselves of it by making Hooker strong for her task.

I have tried to indicate to you three fields of opportunity open to the Church in Mexico. There are many others. I hope that what I have said will make it clear that religion is not ruled out of Mexico.

Mexico is attempting to crystallize the benefits of the revolution and hold them for future generations. Her methods may not always meet with your approval but the principles she is attempting to lay down are sound. Will you be patient while she attempts to apply them? She needs your sympathy and your prayers for guidance as she passes through troubled waters toward the haven of peace and security which God has destined for her.

Genuine Research Starts at Home

Announcement of a forth-coming report on
the present relations of the Episcopal Church
to industry and labor, based on a year's study

By Joseph F. Fletcher

*Research Assistant on Industrial Relations, Department of Christian
Social Service, National Council*

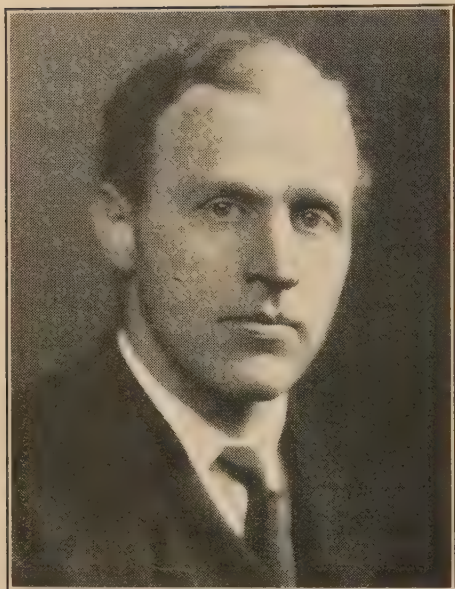
IT IS A strange truth that human nature insists on the need of going far afield to find its diamonds. Careerists lose their pet dreams because they seek their realization in large cities and foreign places; artists have ignored masterpieces in their own back yard; students study ancient culture for a clue to present ills, when an honest searching of heart holds the only answer to their problems. Genius lies in a recognition of the obvious, of the significance fallow in things apparent. The injunction to "cast out first the beam out of thine own eye" has scientific meaning for the student and research worker, as much as ethical warning for the moralist. A Church agency for social service, industrial relations, international peace or any forward-looking activity, must first of all examine critically, in the light of its purpose, the body it is supposed to represent. In doing so, it will rid itself of the nullifying "beam," reveal the logical objects for its first attempts at change, and as often as not disclose unrecognized opportunities and efforts of the greatest worth in its own ranks.

The activities of the various church denominations in the field of industrial relations demonstrate this failure to "know thyself" in a fair degree. Efforts by the churches to recognize and meet the challenge of unchristian conditions in industry, or to influence the trend of events toward a more Christian economic system, may properly be regarded as a movement of the last decade. In this time there have been many official "social relations" committees created by the denominations; not all of them have done any definite work in the direction of industrial relations, and in many cases what

has been done is negligible. It is fair to say, in estimating industrial relations activity in the churches as a whole, that the emphasis has been educational, through discussion groups, social relations periodicals, research studies and editorial comment on current events in industry and the labor movement. And yet, throughout the whole period, there does not seem to have been any very comprehensive study made by these commissions as to the facts in the relation between their respective churches and the industrial order which was their chief concern. Careful and valuable studies have often been made into various aspects of American industry; the social implications of the Christian faith have been analyzed and applied specifically and generally: yet no church has precluded its industrial relations work with an investigation of the actual relations between that church, individually, and the industry which it honestly believed it had reason to suspect. This lack of self-examination, in a scientific and fact-finding way, has been the cause of much criticism from secular quarters; to the student it is lamentable because he feels that the failure to "start at home" has not only seemed a weakness, but has probably kept the churches in ignorance of machinery and opportunities for social action which are already existent in their own organizations.

With some such thought as this in mind the National Council commissioned the Division of Industrial Relations, in the Department of Social Service, to begin its career with a year's fact-finding research into the actual contacts between the Episcopal Church and American in-

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SPENCER MILLER, JR.

Secretary for Industrial Relations, Social Service Department, National Council

dustry and labor. The results of this study, to be published in a final report at the end of the year, were to be regarded as a sound and factual basis for the division's policy and program thereafter. That study is now in its ninth month and the results so far obtained have more than justified the wisdom of the National Council in starting its program on a self-examination basis. (The report, which is to appear in book form, will be on sale in February, 1929. The preliminary report, entitled *The Church and Industrial Relations*, which appeared in October, is not to be regarded as final in any sense.)

The most common and therefore, it may be, the most important channel of Church life, is in the parish. The congregation, the parochial unit, may be likened in its importance in the field of religion to the fundamental importance of the family unit in society. In the last analysis the great majority of people are touched by the Church through parish life and know or hear little of the larger or wider agencies, diocesan and national. It is with great concern, then, that those who would have the Church take its prop-

er place in liberal and progressive action look critically at the parish priest, the nature of his pastoral guidance, the character of the parish activities, the organization of its controlling committees and the character of its members. The clergy have been accused, with more than a little justice, of ignorance and apathy where industrial problems are concerned. Just what proportion of the clergy in industrial areas (rural priests can hardly be held accountable for intimate acquaintance with industrial conditions) are reasonably informed cannot be determined. It may be that the report will contain a statement in that regard, based on the experience of the division's investigators. It is clear enough already that industrially informed clergy, so to speak, are not the rule, but rather the exception; but the research study may surprise the most skeptical in its report as to the size of the "exception."

It is only natural to suppose that if the clergy are not educated to the importance of industrial and labor problems, the fault lies somewhere in their training, and as a problem of the priest the fault must lie more particularly in his preparation in pastoral theology. Often we hear it said that courses in industrial problems should be a required part of every seminarian's study. This is a demand which is just and must necessarily be met if the Church is to accept industry's challenge in anything like an adequate way, but in satisfying it there is more involved than is realized by many who are most insistent. There is the fact, for example, that the seminary curriculum is already overcrowded in many cases, and an acceptable report on the subject of industrial relations in the seminaries must consider all the practical questions involved, not in the spirit of compromise but with the purpose of discussing frankly all obstacles to a necessary course of action.

It is only natural to expect a keen interest in that part of the study's findings which will deal with church instruments. The contents of the church's pocketbook are of the extremest importance, not only in the light of Christian ethics involved,

GENUINE RESEARCH STARTS AT HOME

but from the purely business standpoint of sound investing for the financial stability of a great institution with wide responsibilities. In its capacity as a record of facts the report can only analyze the large holdings of the church, without attempting to apply any ethical criteria, yet a study of these investments in terms of their production source is an integral part of the church-industry equation and may take its value from that alone.

In preserving the genetic approach to the problem, in accordance with scientific research technique, a glance back into the history of the Church's "industrial past" will reveal much of intrinsic interest and also provide us with a lesson in trial and error. The stories of such organizations as the Church Association for the Advancement of the Interests of Labor, organized in 1887, the Christian Social Union, 1891, the Church Socialist League, 1912, the Church League for Industrial Democracy, organized in 1919 and still doing a valuable work, the Joint Commission on the Relations of Capital and Labor, appointed at General Convention of 1901, and the organization of the Department of Christian Social Service in 1919, all these events or steps in the Church's final official recognition of industrial problems (by the creation of the Division of Industrial Relations) have never been told in any great detail.

Whereas an inquiring but non-analytical survey will be made of the industrial-relations work in the American denominations, a more thorough study will be made of the experience in these matters of the Church of England, which is a sister (or mother) communion and therefore falls more or less within the limits of the division's project. The efforts of English Churchmen to cope with the problems of industry and labor are much more advanced in spirit than anything done by Episcopalians, except in a few individual cases, and the examples they have set in success and failure must be given full cognizance.

It is both proper and necessary to have certain questions answered, if Churchmen are to accept in a real way the challenge of intolerable industrial con-

ditions. It is hoped that the division's first year of work will yield answers to some of the questions having to do with matters of fact. In what basic industries are Episcopalians represented in the greatest numbers? As employers or workers? How has the Church program been influenced by the bituminous coal strike? What precedents do we have for setting up an industrial relations policy? What has been the attitude of the General Convention? Where are the largest monies of the Church invested? Does the official Church have any investment criteria of an ethical nature? Are the majority of Episcopalians in the employer or worker class? What are the seminaries teaching? What are the contacts between church institutions and the labor movement? If these and similar points can be cleared up in a definite manner with sound statistics and data, then we can feel ourselves to be fairly on the first stage of our task. This first study will not be the last word, of course, but it will provide us with a sound basis for a beginning and it will open up new avenues of inquiry and investigation. And the new avenues, in their turn, will bring us still closer to our own state of being and prepare us the better for the wider concern of industry's influence on society as a whole.

Hurricane Fund

A TOTAL OF \$99,000 had been received by the treasurer of the National Council up to December 11th for the relief of sufferers from the Porto Rico and Southern Florida hurricane. Gifts were received from the special offerings taken in many parishes on Sunday, November 18th, and from other contributors. Included also is the sum of \$19,000 remaining from the Mississippi flood relief fund transferred to this new purpose with the consent of the donors.

If You Were Blind—

A variety of literature published in Braille by
a Committee of the Department of Missions
brings joy to many blind people, young and old

A SHEAF OF LETTERS from blind Church people shows, better than anything else could, the value of the Church's work in producing Church literature for the blind. The publishing of books and other literature in Braille is carried on by a committee of the Department of Missions, the Committee on Literature for the Blind, and the amount of literature that can be published and distributed is limited only by the amount of money available. The chairman of the committee is Mrs. W. J. Loaring Clark, Sewanee, Tennessee, who has kindly allowed the use of these letters.

"My children are always asking me for Bible stories," writes the librarian of a Pennsylvania school for the blind, "and sorry I am to say our supply is very limited, so be sure we thank you and appreciate your sending us this beautiful copy of Bible stories for children."

A blind woman writes on receiving *The Church Herald*, the monthly magazine for the blind: "I feel that this is really an answer to prayer as for many years I have been praying that a magazine like this would be provided."

"I am eighty years old, blind and lame," writes another, "and therefore very much shut in. I cannot, as I should not, any longer refrain from expressing my thanks for the monthly arrival of *The Church Herald*. I read it with interest, especially the Sunday school lessons, and the *People's Life of Christ*. The Rev. Paterson Smyth's treatment of the subject is quite unusual and very reverent, I think."

The rector of a church in Michigan says, "Our blind contralto has a great deal of consolation and help out of parts of the service which you have prepared and sent out."

Someone writes from Washington: "Now that my mother has passed on to

the Great Beyond I have no one to read for me as she did and I am hungry for Church news, so I hail this magazine with joy. After a busy life ending in illness and operation I find myself obliged, for a time at least, to do nothing. It is the hardest work I have been obliged to do. So in this time I shall try to refresh my memory and store up information which may serve me later on when, God willing, I shall reënter the field of activity. I have mentioned this just to show you what a help the magazine is and will be to such as I am."

"I can't tell you how happy I am about *The Church Herald*," writes a blind person in Boston. "It will be lovely to have it come in, and to have the thought that it *is* coming. It is so light and easy to handle. But that doesn't mean that I do not enjoy the two big volumes you sent me last autumn. I use them with gratitude all the time."

From a Tennessee home for incurables: "As well as being blind I am almost totally deaf and consequently am cut off from the Church services which have always been such a comfort to me. I have been reading Bishop Gailor's lectures on the Church."

The superintendent of a home on Long Island says: "We have one woman here who is not only blind but deaf and dumb. Mentally she is very alert and is a teacher of the Braille system. The first copy of the magazine was particularly welcome here because of the items concerning Bishop Creighton's work."

A blind man in Kansas, who carries on a radio and phonograph business, writes: "I cannot express in words my deep feeling of gratitude. I am a lay reader. I have mastered Braille and read it quite readily, and I do not hesitate to say I learned it because the Church was supplying such splendid literature."

Strategic Mission Field Lacks Leader

Death of Bishop La Mothe leaves Church at the "Crossroads of the Pacific" leaderless at a critical time in progress of Pacific relations

By the Rev. Elmer S. Freeman

Formerly Priest-in-charge of Epiphany Church, Honolulu

IN A DEGREE difficult to realize in a large, closely populated diocese, the work of the Church in a missionary district centers about its bishop. Many matters become his personal responsibility which in the large dioceses are parochial, or can be relegated to subordinate diocesan authority. He is intimately in touch with the problems of the tiniest mission station, as well as those of the cathedral of the district. He is more actively in charge of securing and maintaining at full strength the clerical personnel than is the bishop of a large diocese. So it is that when, in a missionary district, the bishop's guiding hand is removed, the whole work of the Church tends to falter and stumble.

Such is the sad fortune of the District of Honolulu. The Rt. Rev. John D. LaMothe, second American bishop of Honolulu, passed to the ranks of the saints in the other room of life on October 25th, 1928, having been for seven years in charge of the work of this Church at the "Crossroads of the Pacific." Here was a man who was a true father in God to his clergy, a faithful shepherd of his people, a consecrated disciple of the Lord Jesus Christ, a loyal son of the Episcopal Church,—wise, tolerant, humble-minded, an indefatigable worker in the vineyard of the Lord. His equal will not easily be found.

But the work must go on, and it seems opportune just now to put before the readers of *THE SPIRIT OF MISSIONS* something about the opportunities lying open before the Church in this district.

Hawaii is at least one spot on the globe which proves that it is wrong to say that "East is East, and West is West And never the twain shall meet."

In Hawaii they do meet, drawn irresistibly together by the magnets of commerce, industry, travel and culture, and bound tightly by the cords of the almost instantaneous communication which today has turned the world into one vast whispering gallery. Here the political systems, social customs and ethnic religions of Occident and Orient come together in head-on collision, like two great shells, fired from siege guns, meeting in mid-air. If a genuinely Christian culture is built up in Hawaii to take up the impact, so to speak, of that collision, these two tremendous forces will merge and flow into each other slowly and gently, in a manner harmless to either and beneficial to both. But if there is no such Christian civilization there in which they can meet and mingle peaceably, then the shells will explode with a repercussion which will be felt around the earth, and which might only too easily generate the spark to ignite a new, sanguinary and unthinkable disastrous world conflict, this time between whole civilizations.

That Oriental and Occidental cultures are very dissimilar in many respects is unquestionable. But no Christian who knows them both would for a moment admit that they are irreconcilable, or that a violent conflict between them is inevitable. It is not. Each has values to give the other, and these values actually will be exchanged if the opportunity is afforded for them to meet in friendliness on ground prepared and made fertile by the charity and good will which the Christian Gospel generates. And for this momentous experiment, so deeply vital to the future of the world, Hawaii is almost an ideal laboratory.

As a matter of fact, a good deal is

THE SPIRIT OF MISSIONS

actually being done, both in secular and religious circles, toward realizing this ideal. The Pan-Pacific Union and the Institute of Pacific Relations, each with tentacles extending into practically all countries having interests in the Pacific area, are two of the more important organizations working for better understanding and peaceful contacts among Pacific peoples. Both are widely influential among thoughtful folk everywhere, and are doing exceedingly useful work. But neither is, or can be, avowedly Christian, and we who know the world-wide appeal of the living Christ, when He is upheld before men, have faith to believe that only in the glow of His radiant Personality can these widely variant cultural and spiritual values of East and West be transmuted into compelling ideals greater and more permanent than either by itself can be expected to attain.

Much, therefore, is still to be done before the challenge implicit in the situation can be adequately met. The Christian forces now at work in Hawaii are awake to the need and the opportunity, but are in most cases pitifully handicapped, by lack of means and of personnel, in measuring up to it. The Congregationalists, the Roman Catholics, and the Methodists are all, each according to their own particular genius and method, doing admirable and constructive work in the islands.

In general strength, the Episcopal Church would probably take a fairly good third, behind the first two mentioned. Our part, of course, is not to compete with them,—there is too much work to be done, and too fine a spirit of Christian charity existing among them all to make that necessary, but to work side by side with them in building this highly essential Christian civilization.

There is not space to describe in detail the work of the Church nor its needs in dealing with each of the six principal race groups living in the territory. Besides the whites, there are the Japanese, the Chinese, the Hawaiians (nearly all of them mixed blood now), the Filipinos, the Koreans. But we may cite the needs for the extension of our work among the Japanese as just one instance of the many pressing problems which confront the district and which will be matters of vital concern to whoever shall be chosen as the next bishop of Honolulu.

The Japanese constitute the largest single race group, numerically, of the population of the territory. They number about 125,000 in a total of approximately 325,000. About half of them, having been born in Hawaii, are just as truly American citizens as the veriest Nordic resident of Maine or California.

For the younger group here considered, English is the language. Though many of



ST. ELIZABETH'S CHURCH SCHOOL, HONOLULU
The Rev. J. F. Kiehl and the Rev. Woo Yee Bew are in charge

them attend Japanese language schools in addition to attending the public schools, this is by no means an indication of actual or potential disloyalty to American institutions and ideals, for in the coming days of world solidarity the man who commands two languages will be immensely more useful than he who knows only his own. They play American games, eat American food, wear American clothes, think American thoughts, and are rapidly learning to fit into American social, economic and political life. Indeed there is every reason to believe that they are maturing into solid, substantial and loyal American citizens who can be relied upon to represent and maintain on any occasion the very best ideals for which America stands.

But they cannot be expected to reach all the fine objectives toward which they are so bravely starting or to attain the high levels of citizenship and character of which they are capable without the stabilizing and inspiring influence of religion. Just here enters the somewhat sad and discouraging but, at the same time, challenging aspect of the situation. Thousands of them, finding that their ancestral faiths, Buddhism or Shinto, do not accurately harmonize with the picture of life as Western civilization presents it, have simply thrown them overboard, along with many other customs which their parents brought from Japan. And, for the most part, despite the very marked access of zeal on the part of the Buddhist, Shinto and Mormon organizations in Hawaii during the last five years, they have not only pretty definitely abandoned their ancestral faiths, but they have not replaced them with Christianity or anything else.

If we estimate the number of Japanese in Hawaii under, say, 25 years of age, at 175,000, which is conservative, not more than 10 per cent or 17,500 could possibly be claimed on the most optimistic census by all Christian bodies combined, and of these all the baptized members of our own Church would hardly exceed 1,000. In the Kona district on the island of Hawaii, for example, there are about 8,000 Japanese of all ages, probably half

of them, at least, American citizens (by birth). Here we have two small missions under the charge of one priest, but their membership is drawn almost exclusively from the relatively small white section of the community, and there is no priest or deacon, no catechist, no church building, not even a Sunday school of the Episcopal Church through which to present our claims to this large group of young Japanese. The Congregationalists and the Romanists have each some work here, but hardly touch the fringe of the problem.

It is no answer to point out, though it is true, that the Buddhists are also failing to reach the second generation of Japanese in anything like adequate measure. The challenge still lies open to minister to these thousands who know no God at all. Nor can we take undue comfort from the fact that the ratio of Christian Japanese to the whole number of that race is higher in Hawaii than it is in Japan. Hawaii is part and parcel of nominally Christian America, and the task of Christian Americanization will always be incomplete until the last American citizen or dweller under our flag has had the Gospel of the Lord Jesus Christ presented to his heart and mind.

What has here been said, in brief outline, about the Japanese of Hawaii could also be said, in greater or less degree, if space allowed, regarding the Chinese, the Koreans, the Filipinos. This is distinctly not a "foreign" missionary project, even if we admit, as the present writer does not, that there is any valid distinction between "home" and "foreign" missions. It is all simply a part of *the mission* of the Church. But this particular segment of it is strategically important, not only for the kingdom of God, but also for the peace of the world. A bishop is needed who will give wise and consecrated leadership, carrying on the honorable tradition of his predecessors.

Let the whole Church make the Church in Hawaii a matter of prayer, study and service. The work there is an unusually vital part of the King's business, and the King's business admits of no delay, and of nothing less than the most intelligent and consecrated effort on its behalf.

The Church on a Girls' Campus

What is "student work" in a woman's college?
How is it done? What is it for? What is accomplished? What sort of person can do it?

By Hope Baskette

*Vanderbilt University, 1927. Phi Beta Kappa
Secretary for Episcopal Church Students, Florida State College*

A FORMER ALL-SOUTHERN football center, now a bishop of the Church, once said, "When I tackled half-heartedly in the game, I was hurt. But when I forgot myself and tackled whole-heartedly, I came through unscathed." This football lesson might well be directed to the Church's work in the girls' colleges. To regard this as a small problem, to approach it half-heartedly, is to lose the fight at its most critical point. Our colleges must be recovered for Christ!

St. Paul wrote of preaching the gospel in the regions beyond. The college is a region that has slipped beyond the Church.

Not only is this a situation that necessitates placing more ministers in our colleges, but also one that demands more workers for women students. There are only four at present. Someone in the Woman's Auxiliary meeting in Washington characterized it as a great missionary task. We must get away from the idea that Christianity can be spread only by ordained ministers, for what is needed in our women's colleges is consecrated women workers. Women workers have a freer and more natural contact than do clergymen.

People often ask me what I do, or to put it more emphatically, What can be done? Last Christmas when I came home for the holidays, I visited some of my former professors, and when I told them my official title, a look of doubt, sympathy and blank amazement came over their faces. One said to me, "Well, we don't need anybody like that here." This attitude seems to be typical of average, uninformed Churchmen. They are not

particularly concerned or aroused over the condition, because they have not been brought to face the need. The following instances may help to answer the question as to what I do.

Once when I had just returned from a trip, I learned that there had been only a handful in the college Bible class that Sunday. While I was feeling very discouraged about this, a student came in and told me that until recently she had put Christ and the Church in the background, but that now He had become real to her, and her one aim was to help others know Him. This incident showed me the true purpose of my work—to help these students individually to know Christ.

This means that you must go out and win them one by one. I feel that the definite contacts with individual students are the vital and important part of student work. The more we go out and seek them, the more they will come to us. But how can they respond without a challenge?

Calling on students isn't easy. To go from one room to another, from one dormitory to another, to call on probably six students of different types in one afternoon, and sit there trying to know them, takes all the nerve you possess.

Often when I have knocked on a freshman's door, and have entered and announced my name and position, for what seemed like three minutes she has stood and looked at me, as much as to say, "Well, what of it?" That look of "well, what of it?" makes you pluck up, and challenges the best that is in you to come out and help win that student. I often

THE CHURCH ON A GIRLS' CAMPUS

wish that instead of announcing my name and title I could just say, "I am your friend, I am here to serve you."

I learned a lesson one afternoon. I stood before a student's suite hesitating as to whether I should go in. I realized that there were about six students in that room, and on hearing their laughter, I weakened and went down the hall. I turned around to find that the students were leaning out the door, laughing at my embarrassment. They had seen my shadow through the glass door! In an hour I went back, and they enjoyed my confession. It broke the ice at once, and before I left one student told me of her intention to be confirmed.

Of course I talk about everything, but it surprises me how often the opportunity comes to speak of the deepest things. I realize more and more that I must understand the students and love them. It must be more than interest. "To influence you must love; to love you must pray. . . The more we are disciplined and yet enthusiastic, the more capable shall we be of love—of getting out of self—of working our way into others—of representing the Christ to them—of seeing them in the ideal, the only real, light in which God sees them—seeing them in the Christ," wrote Forbes Robinson. That is the thing!

It is hard work and yet there is a great joy back of it. Having a student clap her hands when she sees you at the door, seeing a student come to Church who has not been there before, knowing that you have been able to help some one who was discouraged, makes it all a glorious work.

I used to think that my purpose was to see how many calls I could make in an afternoon, but now I know that numbers have nothing to do with it: it is the quality of your contacts that counts. It demands your best self, and you should go only when you feel very definitely the peace and power and joy that comes from Christ.

You must pray for them before calling. You must pray for them while you are talking to them, and last you must pray

for them in your room in the quiet of the evening, when you are thinking over the day's work. We need the faith of Forbes Robinson, who said, "Just try to pray for some one person committed to your charge—say for half an hour or an hour. . . . It is quite worth your while to take practically a day off sometimes and force yourself to pray. It will be the best day's work you have ever done in your life."

The task is infinite. With a parish of over two hundred girls, your whole time, thought and energy are taken up.

The situation looks rather dark when we think of the many college girls all over the country untouched by Christian leadership.

The Woman's Auxiliary is undertaking to start workers in this important field. It is a task which requires the best in the Church. Only through people on fire for God can the work be done. "Thrust in thy sickle, and reap: for the time is come to reap: for the harvest of the earth is ripe."



A picture of Miss Baskette with some of the Episcopal Church students at Florida State College appears on page 38.



MISS LEILA ANDERSON (left)
*Student secretary at the University of California,
with two student officers*



THE PRESENT ST. MARGARET'S IS AN ATTRACTIVE BUT INADEQUATE CHURCH CENTER
Fifteen thousand students make California the third largest university in America

St. Margaret's House, Berkeley, California

The college girl's question, "How can I serve the Church?" finds one answer in the opportunity provided at this Church training center

By Deaconess Frances Edwards

Department of Religious Education, National Council

ONE WHO VISITS St. Margaret's, the School for Christian Service near the campus of the University of California at Berkeley, is struck by the unparalleled opportunities which it offers to college students who, finding their vocation within the Church, wish to prepare for professional service in religious education or social service or parish administration.

Civilization is developing westward, and the center of world interest is now around the Pacific. Berkeley is one of the great educational centers of the Pacific Coast. The University of California and the Pacific School of Religion draw many, and soon our own Church Divinity School will move to its new quarters in Berkeley. Through cooperation with these institutions, and by raising its standards for admission, St. Margaret's becomes the first Church training center to offer to

women the opportunity for adequate preparation, in religious education, social service, or the work of an executive secretary in a parish, that will combine academic standing with a thorough study of the Church's life and doctrine, and with the development of a well ordered life, through spiritual discipline, freeing the student for effective work in the world.

In addition to courses at the University and the Pacific School, St. Margaret's offers to its students tutorial and seminar work under its own faculty, and carefully supervised practice work in the student's chosen field. The girl who enters St. Margaret's with two years of college work (the minimum entrance requirement for regular students) may in three years earn her A.B. from the University of California, and the professional diploma for the Church from the School for Christian

ST. MARGARET'S HOUSE, BERKELEY, CALIFORNIA

Service. The girl who enters with her A.B. may in two years earn her M.A. through the Pacific School of Religion, together with the diploma of St. Margaret's. Those interested in further details may secure them from the Dean of the School, Deaconess Newell, or by writing to the national Department of Religious Education, 281 Fourth Avenue, New York.

As one who is taking up the office of deaconess in the Church because of a felt need for combining technical training and Church responsibility, and a need for a professional place for women who find their vocation within the service of the Church, and as one who has been privileged to be a special student at St. Margaret's, under the tutelage of Dean Newell, the writer cannot refrain from a word of personal appreciation of the school. It has been to her the coming true of a dear dream to find a school that with clear vision and high courage is seeking through the Church to bring religion to bear on the real problems of this twentieth century world in which we live, using the results of modern research, sending its students out equipped and ready in spirit to be used as channels of God's infinite grace in the building of the Eternal City.

We are living today in a world of conflicting ideas, in a world that is reaching out anew for reality, in a flow of spiritual life that would seem to foretell another great awakening. Cross-currents and back-eddies beset the voyager who would meet life in the mind and spirit of Christ, united to Him through His Body, the Church. Religious life within the Church is often confused with personal devotion, or with the maintenance of the *status quo* of society. Fellowship groups outside of the Church seem to be pressing forward on the adventure of Christian living, with complete dedication of self and intellectual freedom. On the one side is an emphasis on the religious life as partial withdrawal from the world and from all entangling alliances, in order to devote one's life to going about doing good; and on the other side, the urge to grow constantly closer to God revealed through Jesus Christ, in order that religion as the expression of His will for the world may more and more interpenetrate all the relations of life. Must one choose one or the other? Is it possible to combine life within the Church with adventure for God? is the question many young college women are asking today.

This is the question which St. Margaret's House sets itself to answer, as the

ONE OF the great things made possible by the recent United Thank Offering is a new building for St. Margaret's. Its present quarters are crowded and temporary in construction. The total capacity now is only eighteen. The \$50,000 gift will provide a building that will house, first, the students who are in training for Church work, second, a dozen graduate students who will aid in making contacts with the campus, and will also help to make the house self-supporting, and third, some of the students from the Pacific School of Religion.

At present the emphasis is to be placed on work among the women students and on training women for Church work in other college centers. The need of women workers for colleges has recently become prominent. Where to train such workers is the next problem, for which St. Margaret's will supply one answer.

Other projects are the furtherance of adult education in the West and the development of international student conferences. St. Margaret's will become more and more a place where the Oriental student may find a welcome.

The house has the loyal support of Church people, clergy and laity, on the Coast, and has already established close and friendly relations with the campus. The site of the new building is to be near the Pacific School of Religion and also near the Church Divinity School when that moves across the bay from San Francisco, as it hopes to do.



THE CAMPANILE

Dominating the beautiful university campus

members of its family seek to make the house through its life of outflowing love a part of the Kingdom on earth.

One who stays at St. Margaret's finds

it to be not a cloistered life. The life of the world passes through, in the goings-out and comings-in of its family, and many and varied are the discussions, as the conversational ball is tossed merrily back and forth; the origin of the Indian tribes of the United States; theories of pre-school education; drama, and music, and the social and industrial problems of the day, all come in for their share. Through it all runs the wholesomely pervading influence of the Chapel, the true center of the house. So the balance of life is preserved and the students, instead of being molded from without, are helped to develop from within.

St. Margaret's is truly a home of Christian adventure, where one falls to rise again, and press forward, and where one feels the daily answering of one of the Chapel prayers: "Lord, make us to resemble even here the heavenly Kingdom, through mutual love, where all hatred is banished and all is full of love and consequently full of joy and gladness."

One Hundred Years Ago

THE REV. DR. J. M. WAINWRIGHT, sometime rector of Grace Church, New York, preaching before the Board of Directors of the Domestic and Foreign Missionary Society, in St. James' Church, Philadelphia, on May 13, 1828, said:

As the Christian man approaches the center of his own circle the more powerfully must his rays be seen and his warmth be felt. But there is no [outward] point at which their influence must be checked and drawn in by himself. It is only when other beings are beyond his reach that his duty ceases; then indeed the light of the benevolent man, like that of one of the lesser stars, becomes feeble and undistinguishable. . . .

Domestic and Foreign Missions, though they may be distinct in name, though their transactions may be under the control of different bodies of men, yet the cause itself is one and indivisible. That which makes them Foreign and Domestic is the difference of our civil relations. But what has the Gospel of Christ to do

with boundaries of kingdoms, or the forms of government, or differences of language, or varieties of feature and complexion? The enlarged and generous spirit of Christian love overleaps these boundaries. God who hath made of one blood all nations of men for to dwell on all the face of the earth, will the more approve our benevolence the more expansive it becomes, because it then in some degree resembles His own universal goodness.

Let not any one imagine that he is the true and enlightened friend of Domestic Missions while his affections are cold to those which have our distant brethren of the human family for their object. In our thoughts, our prayers, and our exertions, they are to be regarded as the offspring of the same principle, just as that is the same charity which gives to the destitute family that lives within sight of our own habitation, and to the unfortunate being plundered and wounded and left for dead on the road side, whom we casually encounter while on a distant journey.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



THE NEXT GENERATION

St. Luke's health work in public schools and in baby clinics is probably the largest single influence for good among the many thousand children in Tokyo



FIRST GRADUATING CLASS FROM ST. LUKE'S CLINIC FOR WELL BABIES
These future leaders of Japanese life and thought received diplomas for a year's regular attendance



NURSERY OF ST. LUKE'S MATERNITY WARD FOR FOREIGN PATIENTS
With this good start the three little humps under the blankets may grow to be distinguished American citizens



WHEN YOU USE HEMP TWINE

Remember the children working long hours, frequently under unwholesome conditions, in Japan's great industrial centers



"WAITING FOR THE DOCTOR" IS THE SAME THE WORLD OVER

St. Luke's clinic gave 156,000 treatments last year



THE FUTURE ST. LUKE'S HOSPITAL, TOKYO. FROM N
*Dr. Leitch founded St. Luke's in 1902, developed it during a quarter-century of growth and
enduring influence, brought it through the greatest earthquake and fire of modern times, saw*



WING BY HUGH FERRIS. ARCHITECT, ANTONIN RAYMOND.

it wiped out again by fire, rebuilt it again, and still with unlaunted spirit shoulders the chief burden of completing it as a modern medical center for international service



STUDENTS ATTENDING ST. JOHN'S CHURCH, TALLAHASSEE, FLORIDA
Florida State College for Women supplies this portion of the congregation at St. John's. Miss Hope Baskette, center, is secretary for Episcopal Church students at the college (see page 28). The Rev. William Alfriend is rector of the church.



AT TIGARA (POINT HOPE), ALASKA

The choir and part of the congregation of St. Thomas' Church, under the care of the Ven. Frederic W. Goodman, Archdeacon of Arctic Alaska



THE WATERFRONT AT MONROVIA, LIBERIA

Concrete buildings have begun to replace some of the warehouses and the Customs House. The Bank of British West Africa shows on the hill at the left.



THE REV. LINDEL TSEN
Elected Bishop Coadjutor of Honan

Third Chinese Bishop Elected

To the Chinese assistant bishops already in Chekiang and Fukien there is now to be added a third, coadjutor to Bishop White in Honan

THE REV. LINDEL TSEN was elected bishop coadjutor of the diocese of Honan, at a special session of the synod of the diocese late in November.

Honan is the one diocese for which the Church of England in Canada has been responsible. It lies north of the Province of Hupeh, of which Hankow is the see city. During the past five years especially, the Province has been one of the battlefields of China. Moreover, its people have suffered enormously from brigands and fanatical societies, such as the Red Spears.

The bishop-elect became a Christian through the work and fatherly care of the Rev. Frans E. Lund of the station at Wuhu. He was graduated from St. James' Middle School, Wuhu, and later from Boone College and Divinity School. His first independent work was as minister in charge of the important inland city of Nanling, an out-station of Wuhu. Here Mr. Tsen did a work of far reaching importance, winning many of the townspeople and the surrounding farmers to the Christian way of life. Upon the formation of the Board of Missions of the Church in China, in 1915, Mr. Tsen was elected its first general secretary. In addition to rallying the forces of the Church in China for the support of the mission established by it in the city of Sian in the Province of Shensi, Mr. Tsen personally visited the field on various occasions and greatly encouraged the workers by his energy and wise counsel. His last visit was made during the year 1928 at a time when the mission was suffering great distress.

Mr. Tsen was also selected by his fellow-Christians as secretary of the interdenominational evangelistic effort known as the China for Christ Movement.

In 1924, Mr. Tsen came to this country

for postgraduate study at the Virginia and Philadelphia Theological Seminaries. On his return to China in 1926, he became Dean of the Cathedral of Our Saviour in Anking. In common with other Chinese leaders, he was compelled to leave the city by the anti-Christian movement which came to a head in Anking immediately after the Nanking incident of March 24th, 1927. Later Mr. Tsen was able to return to Nanking, but it was a long time before the Cathedral Church, which has been occupied by the military, was restored to the congregation. Recently Mr. Tsen has been living in Wuhu.

More Chinese Clergy

FIVE CHINESE WHO were ordained deacons by Bishop Gilman, in Wuchang on October 7th, have triumphed over great difficulties. They are the Rev. Messrs. Y. C. Wen, Carl Liu, Paul Seng, Thomas Hu and Philip Ts'en.

The Rev. Mark H. T. Li writes of them: "If they had not been young men of strong will, really called by God, they would have given up in the time of persecution. Mr. Wen has served as catechist for some years at several different places. He went to the Central Theological Seminary, Nanking, for his theological training in 1925. This school was partly damaged and partly occupied by soldiers after the Nanking incident, so the school was shifted to St. John's University, Shanghai, where Mr. Wen graduated last term. He is now working with the Rev. K. S. Wong in Yunmen, Hupeh.

"The other four candidates were in the Boone Divinity School in the spring term of 1927. When Dean Sherman and other foreign members of the staff were called away after the Nanking incident, the theological students did not let their school be broken up, but continued their studies

by themselves. This shows their spirit of self-control and self-education. They became the targets of the communistic element in the Student Union who wished to kill them in their plan to destroy all religions in China. They were challenged to recant their Christian faith and to change their profession. However, in spite of all dangers they did not give up their faith or their call. They unanimously agreed to continue their course in the Divinity School of St. John's University, Shanghai. To our great joy we have been able to see them all graduated and

ordained. What a great Christian triumph it is!

"These five candidates are young men of rich learning, good character and talent and strong faith. It is a gain and a strength to the Chinese Church to have this new reinforcement to Christ's army for the advancement of the Kingdom of God.

"Mr. Seng has been appointed to Changsha, Mr. Liu to Anyuen, Mr. Ts'en to St. Peter's, Hankow, and Mr. Hu to Shayang to work with the Rev. Newton Liu."

Hunan Stations in the Hankow District

Bishop Gilman in the autumn visited the less familiar regions of the Hankow District, in the Province of Hunan, southwest of Hankow

By the Right Rev. Alfred A. Gilman, S. T. D.

Bishop Suffragan of Hankow

OUR TRAIN REACHED Changsha on time, at a quarter to seven in the morning; and at the train were four representatives of the Boone alumni and the clergy of Changsha. They escorted me the one-mile journey to Yale as I had accepted an invitation to stay there with Mr. Hutchins. The people of Changsha had prepared an elaborate program. We had a special service at which there were fifty communicants. The next day was St. Michael's and the following a Sunday, so that we were able to have a large number of meetings. In addition, I took charge of a union English service at the Bible Institute of Los Angeles.

The parish of Changsha suffered greatly by the closing of the Hsiang Ya Medical School. Nearly all of the people who were able to contribute to the support of the church were either professors in this medical school or in Yale College.

It is a great good fortune that Mr. Timothy Hu, one of our most noted Christian graduates of Boone Middle School, has gone to Changsha as superintendent of the post office for the Province

of Hunan. He has restored the spirit of self-support and has brought a spirit of enthusiasm to the work there. He and his wife and children were at three of the services during the days that I was there. He also had been made president of the Boone Alumni Association.

On this trip I was especially struck by the spirit which was shown towards me as a foreigner. Living at Yale, going to the church two or three times a day, I met thousands of people, but they allowed me to pass without so much as a curious look. Only once was I saluted with a phrase which might have been used as an insult. On one of my trips I was joined by two school boys, one of whom, a very small boy of the second middle school year, said to me, "Good afternoon." I replied to him and finding that he could understand me in English if I spoke slowly, I had quite a conversation with him. Finally I said to him, "Why do you study the English language?" and he replied, "In order to have intercourse with foreign nations."

On Sunday afternoon I took a bus line

HUNAN STATIONS IN THE HANKOW DISTRICT

to Siangtan in order that I might have a night and morning in the city of Siangtan. Owing to the extreme lowness of the water in the river, there is a great pressure for passage on bus lines. But when sixteen people have found their places in the bus, there is no further difficulty and the journey of forty miles is made within an hour. I had a very happy visit with Deacon Tsang Mien-tsz in Siangtan. I had not known him before and in this visit he impressed me by every word and action as being a man of true Christian spirit, of considerable ability, and specially adapted to the work which needs to be done in Siangtan. The church building is practically beyond repair. The people have some idea of carrying on some form of a trade school, but they do not understand, of course, the difficulties and expenses of such a work.

After returning to Changsha to spend the night, I took the train the next day to Anyuen, where the coal mines are.

[As some readers probably recall, before the troubles of recent years became acute, word came from time to time of the communistic stronghold among the miners of Anyuen, and of the work carried on there by the Rev. James Lung, who was ordained priest in 1923 and who, at Anyuen, was in touch both with the miners and with the employers. Then the mines were closed. Bishop Gilman brings the first report since last spring. A year ago, Mr. Lung wrote of his fourth Christmas as priest in charge. The place was under martial law. Some twenty non-Christian communists were among the congregation. Last spring, groups representing the merchants, the military and the colliery management, elected Mr. Lung head master of the local school.]

I was very happily housed in the loft over the gate house of the well appointed Church center in Anyuen. Very few of our Christians are left because of the long continued inactivity of the mines; but among those who are left is the superintendent of the mines and one or two other leading men.

At Pinghsiang, about an hour's walk away, there is a sincere and active Christian who is establishing a private chapel



ST. JAMES' CHURCH, ANYUEN

at his soap manufactory about one mile out of the city. Our Anyuen clergy go over on Sundays to take the service in his house in the afternoon. I walked across the hills to visit him on the afternoon of my visit there.

The mine school, which is being supervised by the Rev. James Lung, is going forward in a very good way. The only difficulty is that they cannot take in all the children who should go to school. Just as I left, word came that the communist bandits were only five miles away, but as no further word has come either by letters or by telegrams in the papers, I am sure that they have come no nearer. Mr. Lung has had a very fine opportunity for service in that center and I hope that the mines may be developed again, so that the work which he has done may reap its great harvest before long.

On my journey back to Wuchang, I was amazed by the number of Christians whom I met on the train. A bright-eyed man introduced himself and explained that he had been confirmed in Shanghai under Mr. McRae. There was an officer in charge of the troops who see to it that soldiers buy tickets, who introduced himself to me and explained that he was a member of St. Michael's Parish, Wuchang. He had also taken a course at the Bible Institute in Changsha and had

his Bible and his various textbooks along with him and was spending his time on the train in the study of the Scriptures. While waiting in Changsha for three hours between trains, I was unable to leave the station because my servant had to go and collect some of my baggage while I watched the rest. As I sat there, many people of all grades and conditions gathered about and talked with me. There was throughout a spirit of kindness and friendliness and none of the attitude which was so prevalent for several years previous to 1927.

For the man who is willing to be a democrat among democrats, there is a great opportunity for Christian service of all kinds in China of the present day, but no class of Chinese will allow anyone to try to put things over them or try to trample them underfoot.



IN OCTOBER BISHOP HUNTINGTON visited Nanchang where he ordained Mr. Quentin Huang to the diaconate. On his way back to Wuhu he stopped in Kiukiang. At out-stations he found things going on fairly well. His next stop was

at Anking where he confirmed thirty-three people and where the primary schools seemed to be getting on satisfactorily. It had not yet been possible to open St. Paul's or St. Agnes' Middle Schools. The local Commissioner of Education seems friendly and is sending his own children to the Church schools.

An effort is being made to reestablish the work of St. James' Hospital by opening a twenty-bed hospital in the building erected about two years ago for the outpatient department. At present only Chinese doctors and nurses are carrying on. Dr. Taylor is in the United States.



FOR MANY YEARS on an afternoon in Lent, Bishop Graves has gathered members of the China staff, living in Shanghai, at his home and has talked informally with them. In Lent, 1928, he was persuaded to share some of his recollections of early days in the China mission. Notes from his talks have been published in a fifty-page pamphlet. (Copies may be obtained from The Book Store, 281 Fourth Avenue, New York, at ten cents each.)

Letters from Archbishop Davidson

THE FOLLOWING DELIGHTFUL interchange of letters relates to the presentation of a gift to Archbishop Davidson from American Churchmen, on the occasion of the Archbishop's retirement. Commissioned by the Presiding Bishop as representatives of the American Church, Bishop Brent and the Rev. Dr. Ogilby, President of Trinity College, Hartford, brought an address from General Convention, engrossed on parchment, and a gift from some American friends, a draft for \$10,000, enclosed in a golden casket.

*Lambeth Palace, S. E.
16th November, 1928*

MY DEAR PRESIDING BISHOP:—On our Golden Wedding-day, November 12th, the day on which I received office as Archbishop, my wife and I had the great pleasure of receiving at Lambeth, by the hands of Bishop Brent, the striking

message of friendship and goodwill contained in the address presented to us as agreed upon in your Convention.

It is quite beyond my power at this time of stress to dwell as I should wish upon the relationship between our central home at Lambeth and the bishops and clergy of the great church over which you preside. You could not have sent your message by a more loved and honored representative than Bishop Brent, our friend of many years, who used eloquent words in presenting to us your communication.

It is now fifty-one years since I first began to be in touch with American bishops visiting England. I was fortunate enough to be a virtual secretary of the Lambeth Conference of 1878, and the links which then began to be fashioned between myself and the episcopate of the United States have grown stronger and stronger ever since, as I have increased

my knowledge, both of the men and of the work so blessed of God in the United States of America. •

Though I have now laid down my official position, I hope to be allowed still to maintain many links of friendship and coöperation with those whom I have learned to admire in the common work belonging to us all.

It is not a small thing or a small strain upon one to go forth from the home which has been ours for so many years and to lay down work which has occupied our every thought and every ounce of energy. But it was beyond question right that I should leave to younger men the obligations which have been mine, and the kindness which, in these days of out-going, has been shown to us not only in England but in every part of the world, has softened the sadness and given us fresh links of encouragement as regards the remaining years of our life. Certainly the messages which have poured in upon us from America are not the least of those which have thus cheered our path.

The beautiful gift of the golden casket in which your weighty and stirring address was contained will be to us a treasured possession as long as we live, and a treasured possession, too, to those who come after.

With the assurance of our constant thought and constant prayer, I remain, with great respect, your faithful and affectionate brother.

(Signed) DAVIDSON OF LAMBETH, *Abp.*

10, Cheyne Walk, Chelsea, S.W. 3
20, November, 1928

MY DEAR BISHOP MURRAY:—Last week, in the extreme confusion of every hour, when I was receiving addresses and making replies and communicating with all parts of the world, I wrote you a letter which may, I think, have seemed a little confused. It was to thank you for the wonderful address you sent to me from the Convention. I mentioned the beautiful gift of the gold casket placed in my hands by Bishop Brent, but I did not allude to the munificent money gift, thinking that I would write separately about that, as I understood it to be a gift

less directly associated with the actual Convention.

May I now tell you, with a full heart, how intensely we appreciated the generous present thus made to us at a time when difficulties are very great and the expense of moving from Lambeth is embarrassing, if not alarming? The thought that our kind friends on the other side of the Atlantic should thus give their aid to smooth our path and to enable us to enter more easily upon the new conditions, is in every sense encouraging. It touches us deeply, and I am anxious that you should realize our high appreciation of such friendly action.

We are still in the midst of confusion attending the removal from Lambeth. We hope, in a week or two, to get things straight, and to be able to decide what our new life is likely to involve in the way of responsible work.

I remain, with our united kindest regards and warm thanks, yours most truly,
(Signed) DAVIDSON OF LAMBETH, *Abp.*

[New York]

13, December, 1928

MY DEAR LORD DAVIDSON:—Your cordial acknowledgments of November 16th and 20th have been duly received, and are sincerely appreciated.

Your gracious words greatly augment the joy we, your affectionate brethren of the American Church, experienced in our participation with Mrs. Davidson and yourself in the notable anniversary events of your life, both personal and official.

We here, with the Mother Church there, thank God upon every remembrance of you and your good works. We wish and pray for you many happy years yet together upon earth, and may the bountiful blessing of Divine love and human fellowship attend you all your temporal days until there comes to you the call to the sphere of the higher life, and you find the place prepared for you in the Father's house of many mansions, not made with hands, eternal in the heavens.

Faithfully and affectionately yours,

(Signed) JOHN GARDNER MURRAY,
Presiding Bishop.

SANCTUARY

Intercession for Africa

LET us remember before God, Africa, home of ancient civilization, a land in which the people of God took refuge and suffered oppression, a land of bitter wrongs, of ignorance and fear, of disease and death; yet a land of promise.

Let us confess that our nation has grievously sinned against this land, remembering especially the slave trade, forced labor, the drink traffic, and the contempt which is often the lot of the African.

Let us pray for true repentance, and the will and the power to make amends.



SUN of Righteousness, Light of the world, deliver thy children from the darkness of ignorance, of witchcraft, and of superstition.

Good Lord, deliver them.

We humbly beseech thee, O Lord God, mercifully to hear the supplications of thy people:

That thou wilt grant steady progress in all that makes for stable and enlightened government in Africa, especially in the Republic of Liberia.

That thou wilt so rule the hearts of all members of the white races who bear rule in Africa, that they may serve those whom they govern, seeking above all things thy honor and glory.

That those who trade in the country or who engage in its industries may recognize and respect the humanity of undeveloped peoples, be generous in training their powers, and may abstain from all harmful traffic.

That those who educate the people may be wise to plan and strong to carry out an education suited to the country and the people.

For all Africans who bear rule among their own people, that thou wilt rule their hearts.

That all Christian converts may be kept steadfast in the Faith, that so the Church in Africa may show forth thy power and will.

We beseech thee to hear us, good Lord.



LET us now praise God:

For the glories of an ancient civilization, and for the faith of thine ancient Church in Africa.

For the courage of explorers and the endurance of pioneers.

For the faith and zeal of the bishops, clergy, and other workers now serving the Church in Liberia, and for the measure of success with which thou hast blessed their work.

For the graces with which thou hast endowed the peoples of Africa: their happy nature, their love of music, their childlike spirit, and their readiness to entertain strangers.

We praise thee, O God.

ALMIGHTY and everlasting God, who art the brightness of faithful souls; so fill the world with thy glory, and show thyself by the radiance of thy light, that all the peoples of the earth may be subject unto thee; through Jesus Christ our Lord. *Amen.*

Arizona Parish of Unusual Scope

Making good his claim to a "peculiar parish" the rector describes a vast work beyond the powers of one solitary pastor to maintain

By the Rev. Ernest C. Tuthill

Rector of Grace Church, Tucson, Arizona

WHENEVER THE RECTOR of a parish in a gathering of people from other parishes says, "My parish is peculiar," he invariably is laughed at and informed that every parish is peculiar. In spite of this, I herewith make the statement in cold print that the parish of which I am rector is not only a peculiar parish, but most peculiarly peculiar. No man can continue to question it when he knows the facts.

For the past six years I have been rector of Grace Church, Tucson, Arizona. Tucson has one real business—selling climate.

Some things sold in Tucson are fakes and counterfeits, but the climate is no fake; it is the real thing. The great, wide stretches of desert land surrounding Tucson on every side are not waste land. They are among the most productive lands in all the whole earth. They produce a climate and a clean, dry, health-giving air which has restored to health thousands of sick folk and given them the power to live and enjoy life. A land that can do that is not waste.

Because of our climate, the sick are flocking to Tucson in constantly increasing numbers. Six years ago we had a city of 20,000 people; today we have a city of 45,000. The Chamber of Commerce conservatively estimates that at least 2,500 health-seekers come to Tuc-

son every year. The United States Government has just built a great hospital for war veterans who are tubercular. Sanatoriums are springing up all over the city. In the desert surrounding the city are innumerable "rest ranches," i. e.,

places where tubercular people are boarded and allowed to stay in bed. Tucson has become the mecca for health-seekers, and rightly so, for a large percentage get well in the pure air and almost constant sunshine.

What has that to do with making a parish peculiar? Just this: Grace

Church, Tucson, is the only Episcopal Church in Pima County, and I am rector of that church, and am the one and only paid Church worker in the county. But I believe no rector of a parish in our Church has so consistently neglected his parish to do the work of the whole Church. In one year I had over three hundred and forty private Communion for sick communicants, who came from at least thirty-five states. Mrs. Tuthill makes thousands of calls every year on poor, lonesome, discouraged patients in Tucson, or semi-shut-ins. I think I have the most cheerfully long-suffering parish in America, but now things have reached such dimensions that I can no longer act as rector of Grace Church, with a congregation that



"THE DESERT IS NOT WASTE LAND"
*Its pure air and almost constant sunshine
produce climate*

THE SPIRIT OF MISSIONS



A TUCSON SANATORIUM WITH ITS DESERT AND ITS MOUNTAINS
Tucson is also the site of the State University, where the Rev. L. S. Luquer has gone to carry on work among students

changes at least sixty-five per cent each year, and also be pastor to the winter visitors, and spiritual adviser to the sick of the nation in Tucson who look to the Church for consolation, strength and the healing powers of the Holy Spirit through the Sacrament. The past year I have refrained from stating that the Episcopal Church desired to minister to the sick. It has become absolutely impossible for me to care for the large number of Church people who are reaching out their hands for the Bread of Life. It has become humanly impossible for one priest to carry on all this ministry. If one worked seven days a week at nothing else he could not catch up with the demands and opportunities of ministering. I look forward to the time when the great national Church will welcome this outstanding opportunity and privilege of truly Christian service by sending to Tucson a priest whose whole work will be that of pastor to the sick in Tucson and Pima County.

You who appreciate the Sacrament, how would you feel if you had to lie in bed for a whole year and no priest of the Church were available at your bedside? How would you feel? Just as many communicants of your Church feel in Tucson today. They were taught to look to the Church and the Holy Communion for comfort, strength, peace and power. Now,

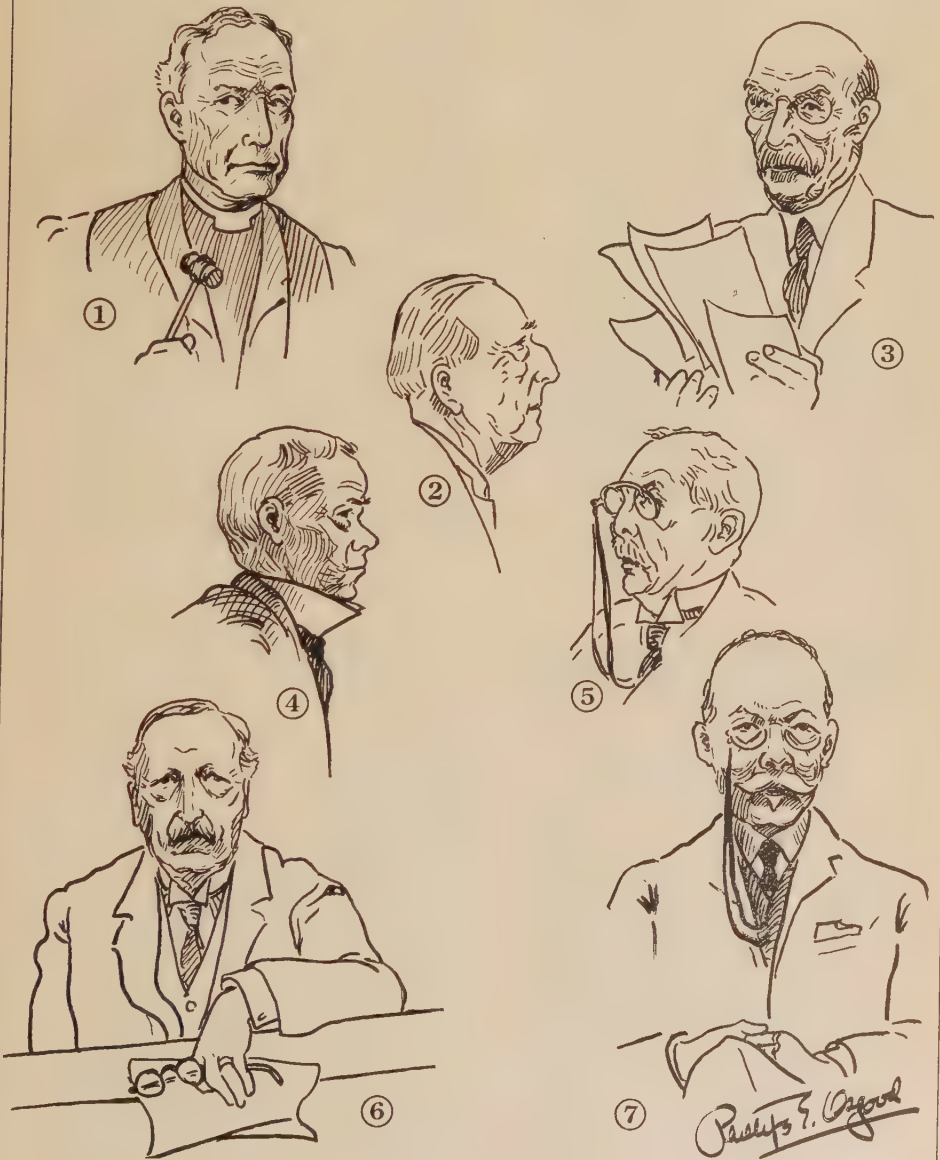
lying in bed, diseased and suffering physically and mentally, they rightly expect the ministrations of their Church in their days of fighting disease, and in Tucson they too often have only disillusionment because the Church has no man there to minister.

I came here because of serious sinus trouble. I love the city because its climate has completely restored me to health and given me the self-respect which comes from being able to produce good results. I want to see our beloved Church become the determining factor in helping to give joy, health and self-respect to hundreds of health-seekers in Tucson, through its Christ-like ministry to the sick, and also to give comfort to the bereaved, hope to the discouraged, strength to the weak, and the life of the Lord Jesus to us all. The "peculiar parish" of Grace Church, Tucson, looks forward in faith and hope to the day when it will be adequately manned to work in the Name and the power of Jesus among all sorts and conditions of people, from all parts of America, Canada and even foreign countries.



The appointment of a chaplain to minister to the sick in Tucson was authorized at the Department of Missions meeting on December 11th.

“With Malice Toward None”



SKETCHES FROM GENERAL CONVENTION BY THE REV. PHILLIPS E. OSGOOD

Some well known leaders in the House of Deputies: 1. Rev. Dr. Z. B. T. Phillips, president of the House. 2. Rev. Dr. Floyd W. Tomkins, Pennsylvania. 3. Judge John Randolph Anderson, chairman, Committee on Dispatch of Business. 4. Rosewell Page, Virginia. 5. William W. Skiddy, treasurer of General Convention. 6. Burton Mansfield, Connecticut. 7. George Zabriskie, New York



NO NOT HURRICANE DISASTERS, MILITARY OCCUPATION DURING CIVIL WAR IN CHINA
 1. St. Agnes' School, Nanking; mantel torn out, glass gone, walls spotted. 2. Dining room at St. Agnes'; partition used for fuel, windows gone. 3. Central Theological Seminary, Nanking; mantel torn out, glass gone, walls spotted. 4. Practice trenches in vegetable garden, Anking

Emmanuel Church, Yangchow, Reopened

But Mahan School has not yet recovered from its use as a barracks and training school for officers and men of victorious Southern army

By John W. Wood, D. C. L.

Executive Secretary, Department of Missions, National Council

FOR NEARLY FIFTEEN years Mahan School, Yangchow, in the district of Shanghai, has served the young men of the city and the northern part of the Province of Kiangsu most helpfully. From it have come clergymen, physicians, business men and others prepared to take up their task helpfully as good citizens of China.

When Yangchow was occupied in the winter of 1927 by southern armies the school was driven out of its quarters and the military took possession. School buildings, residences and even the new Emmanuel Church, were converted into barracks. Later the main school building became a training school for officers of the army.

With the progress of the southern armies toward Peking in the spring of 1928, the Yangchow troops moved towards the north. As a result the school and other buildings came back into the possession of the Church, but they came back almost hopelessly wrecked. Most of the ornaments and furnishings of the church were looted and the building used as a meeting place for the soldiers and for public entertainments. All electric fixtures were torn out, also the locks of the doors and all the window fastenings. The latter have now been replaced and the broken glass mended. The font had been thrown outside and a portion of it buried. The altar was used in the kitchen as a table to chop vegetables on for the soldiers' meals, but has been rescued and repaired. The floors are charred here and there by fires built on them and the paint and pews are a good deal marred, but the structure is intact. The organ was literally picked to pieces, partly as

the result of curiosity to ascertain its nature. Some of the school buildings had walls and partitions knocked out. When this was not the case walls were almost always hopelessly dirty and defiled. Two carefully constructed wells were used as cesspools and had to be filled up.

There is no hostility, but rather marked friendliness among the Yangchow people. Emmanuel Church having been cleaned, the glass replaced in windows and broken pews mended, was used for services in June. There were fifty-three communicants and eight persons were confirmed. Parents and former pupils of Mahan School are anxious to have that reopened also. But government hostility continues as before and the head of the Educational Bureau of the city, who was one of the leaders of the 1925 troubles at St. John's, is a determined enemy of Mahan.

The buildings of the China Inland Mission and of the Baptist Mission have received treatment similar to that given to Mahan School especially the new Baptist Hospital, erected under the leadership of Dr. Richard Taylor who has given the best years of his life to Yangchow. Two Baptist churches are still occupied by the local committee of the Kuomintang.

As it was impossible to reopen Mahan School under existing conditions a small school for boys was opened in the buildings of St. Faith's School. It has been filling a real need and parents were gladly sending their sons to it. The local educational authorities have now ordered it closed, giving as reasons for the action, that the school has not been registered; that it does not teach Sun Yat Sen's book, *San Min Chu I*; that it does teach the Christian religion.

The National Organization of the Church

The General Convention

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The Presiding Bishop

THE RIGHT REV. JOHN GARDNER MURRAY, D.D., *Bishop of Maryland*

The National Council

Conducts the national work between sessions of the General Convention and is Board of Directors of The Domestic and Foreign Missionary Society

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Elected by General Convention, Terms Expire in 1931

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MR. HARPER SIBLEY
MR. SAMUEL F. HOUTSON
MR. WM. G. PETERKIN
MR. Z. C. PATTEN, JR.

Elected by General Convention, Terms Expire in 1934

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THE RIGHT REV. WM. LAWRENCE, D.D.
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THE REV. GEORGE CRAIG STEWART, D.D.

BURTON MANSFIELD, D.C.L.
MR. SAMUEL MATHER
MR. LOUIS F. MONTEAGLE
HON. RICHARD I. MANNING

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II MR. WILLIAM J. TULLY
III THE RIGHT REV. THOMAS J. GARLAND, D.D.
IV THE RIGHT REV. F. F. REESE, D.D.

V THE RIGHT REV. J. M. FRANCIS, D.D.
VI THE REV. A. E. KNICKERBOCKER
VII THE REV. W. P. WITSELL, D.D.
VIII THE RIGHT REV. L. C. SANFORD, D.D.

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Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.
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The National Council

The National Council meets regularly four times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, the Woman's Auxiliary, the American Church Institute for Negroes, and Cooperating Agencies. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary, Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

Appointments of the Presiding Bishop

- January 2—Arrives at Port au Prince, Haiti.
- January 6—Consecration of Cathedral, Port au Prince, Haiti.
- January 9—Sails from Haiti.
- January 14—Arrives in New York.
- January 22—Address to Woman's Auxiliary, Diocese of Oregon.
- January 23—Sermon at Convention, Portland, Oregon.
- January 25—Consecration of the bishop-elect for Nevada, the Rev. Thomas Jenkins, D.D., Portland, Oregon.

Meeting of the National Council

December 12-13, 1928

THE LAST MEETING of the National Council in the triennium 1925-28 was held in New York on December 12th and 13th, preceded as usual by department meetings. Nineteen members were present, a smaller attendance than usual, owing chiefly to the fact that all but two had so recently served as official representatives of their dioceses at General Convention. While no outstanding action was taken a large amount of necessary work was done.

Changes in personnel included the following. Bishop Overs resigned as a general secretary of the Field Department. The Council expressed its appreciation of the service he had rendered. He is to assist the bishops of Western New York. The nomination of Miss Grace Lindley as executive secretary of the Woman's Auxiliary and the nominations to the Woman's Auxiliary staff were confirmed. These appointments are included in the report of the Executive Board meeting, page 64. Mr. Spencer Miller, Jr., who has been serving as Consultant in Industrial Relations for the Social Service Department, was appointed on the staff of that Department as Secretary for Indus-

trial Relations. Three appointments for student work were made: the Rev. Lea S. Luquer as student chaplain, University of Arizona, Leila Anderson, student secretary, University of California (U. T. O.), Mr. John Bryant as part-time missionary without salary.

The Presiding Bishop reappointed the present members of the Committee on Ecclesiastical Relations, as follows:

Bishop Reese (Ga.), the Rev. Dr. Stewart, Mr. William J. Tully, Dr. Burton Mansfield, the Rev. Dr. Emhardt (secretary), Bishops Stires, Perry, Francis, Stearly, Penick, Messrs. William R. Castle, George Zabriskie, Samuel F. Houston. The Rev. Dr. William C. Emhardt and the Rev. Frank Gavin, Th.D., were appointed representatives of the Council on the Committee on Correlation of Agencies in the Near East.

During recent years the Field Department has had the services of a number of rectors of prominent parishes throughout the country, who, as associate secretaries of the Field Department, have served whenever called on, without salary, their services being contributed generously by their parishes. In addition to the twenty-five clergy appointed to this office, one layman, Mr. R. S. Barrett of Virginia, who had served most acceptably during the past triennium, was reappointed. The

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clergy reappointed for the coming triennium are:

Dean Chalmers, the Revs. W. J. Loaring Clark, Philip A. Easley, Don F. Fenn, E. Ashley Gerhard, R. F. Gibson, J. M. B. Gill, R. E. Gribbin, R. A. Heron, F. P. Houghton, B. T. Kemerer, R. A. Kirchhoffer, A. E. Knickerbocker, C. E. McAllister, A. R. McKinstry, W. H. Milton, H. D. Phillips, H. Sturtevant, R. W. Trapnell. New appointments are: Dean Woodruff, the Revs. W. E. Tanner, Lyman D. Powell, Allen Evans, Jr., E. J. Owen, Robert S. Flockhart.

Deep appreciation was expressed for the valuable contribution made by the associate secretaries and also by others who have helped in a similar way as their time permitted.

In order that the membership of the Departments might be complete for their first meeting in the new triennium, the Departments recommended the following appointments, which were confirmed:

DEPARTMENT OF MISSIONS

Executive Secretary, John W. Wood, D.C.L. *From the Council:* Bishops Tucker, Manning, Francis, the Rev. Drs. Milton, Abbott, Knickerbocker, Dr. Mansfield, Messrs. Mather, Peterkin, Manning. *Additional Members:* Bishops Lloyd, Stires, Freeman; the Rev. H. Percy Silver, D.D., Mr. Philip S. Parker, Mr. Homer P. Knapp, Mrs. Charles R. Pancoast, Mrs. Allen McGregor, Miss Lucy Sturgis, Mr. Samuel Thorne.

DEPARTMENT OF RELIGIOUS EDUCATION

Executive Secretary, Rev. John W. Suter, Jr. *From the Council:* Bishops Perry, Reese (Ga.), Dean Chalmers, the Rev. Drs. Stewart, Milton, Messrs. Sibley, Houston, Patten. *Additional Members:* Bishop Cook, the Rev. George G. Monks, the Rev. Phillips E. Osgood, D.D., the Rev. William G. Thayer, D.D., the Rev. Lewis B. Whittemore, Miss Elizabeth Matthews, Mrs. J. C. Tolman, Miss Helen C. Washburn.

DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

Executive Secretary, Rev. Charles N. Lathrop, D.D. *From the Council:* Bishops Reese (Ga.), Perry, Sanford, Garland, Rev. Dr. Witsell, Mr. Monteagle. *Additional Members:* Very Rev. H. E. W. Fosbroke, D.D., Rev. W. Russell Bowie, D.D., Ven. James S. Russell, D.D., Mr. John M. Glenn, Mr. Clinton R. Woodruff, Mrs. V. C. Simkhovitch.

DEPARTMENT OF FINANCE

Executive Secretary, Lewis B. Franklin, D.C.L. *From the Council:* Bishops Lawrence, Burleson, Messrs. Tully, Houston, Peterkin, Patten. *Additional Member:* Mr. Charles E. Hotchkiss.

DEPARTMENT OF PUBLICITY

Executive Secretary, Rev. G. Warfield Hobbs. *From the Council:* Bishop Burleson, Rev. Drs.

Milton, Stewart, Witsell, Abbott, Mr. Manning, Dean Chalmers, Rev. Mr. Knickerbocker, Mr. Houston, Mr. Patten. *Additional Members:* Mr. James M. Bennett, Mr. Charles McD. Puckette, Mr. Arthur E. Hungerford, Rev. R. F. Gibson, Mrs. Robert Burkham, Mr. Edgar T. Cutter.

FIELD DEPARTMENT

Executive Secretary, Rev. C. E. Snowden. *From the Council:* Bishops Reese (Ga.), Sanford, Garland, Rev. Dr. Milton, Rev. Mr. Knickerbocker, Mr. Patten, Dean Chalmers, Rev. Dr. Stewart; Bishop Burleson, *ex-officio*. *Additional Members:* Bishops Lloyd, Cook, Rogers, Mr. Charles L. Magill, Mrs. E. Allen Stebbins, Miss Lucy Sturgis, Rev. R. W. Patton, D.D., Rev. H. K. Sherrill. Also the executive secretary of each department, including the Woman's Auxiliary, and the secretaries of the Field Department shall have all the privileges of the members of the department excepting the vote.

The Council adopted the following resolution, brought in by the Department of Christian Social Service:

Resolved: That the National Council of the Protestant Episcopal Church, believing that the Paris Peace Pact represents an important step in cooperation between the nations for the preservation of World Peace, urgently hopes that the Senate will ratify the Pact without amendments.

The Committee on Ecclesiastical Relations presented the following resolution, which was adopted:

Whereas, this Church in its work in the Near East has consistently endeavored to assist the ancient Eastern Churches in maintaining and developing their religious life, and their historic Faith and Order;

And Whereas other communions and religious agencies working in the Near East have expressed their desire to cooperate with the ancient Eastern Churches in this same purpose;

And Whereas, it is now proposed that we should join with the said communions and agencies in a combined effort to carry this purpose into effect;

Be It Resolved, that the National Council of the Episcopal Church approve the principle of cooperation with other communions and religious agencies in thus assisting the ancient Eastern Churches, and be it

Resolved, that the President of the Council be asked upon nomination by the Executive Secretary of the Department of Missions to appoint two representatives of this Church to serve on a General Committee "on Relation of and to the Churches of the Near East, including herein Egypt and Greece," and be it

Resolved, that the Department of Missions be instructed to supervise and direct the work of this Church in cooperation with the aforesaid General Committee.

As soon as funds are available, the

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Council hopes to develop plans for commending the Christian message to Hebrews in the United States. With this in view, it adopted a resolution providing for the setting aside of \$5,000 from the Good Friday Offering after existing obligations have been cared for.

The Council placed on record its sense of obligation to the directors and officers of the Y. W. C. A. in Washington for their coöperation and generous help during the period of General Convention and also expressed its appreciation to the Washington Branch of the Woman's Auxiliary and to Mrs. William F. Bowen for the splendid work done in connection with the Training Institute.

The Woman's Auxiliary reported through Miss Lindley the resolution of its Triennial Meeting, notifying the Council of its readiness to coöperate in the Advance Work.

The greetings of the Presiding Bishop and Council were sent to the newly elected bishops for the districts of Tohoku, Japan, and Nevada, for the dioceses of South Carolina and Eau Claire, and to the suffragan bishop-elect of Long Island.

Department of Missions and Church Extension

JOHN W. WOOD, *Executive Secretary*

Meeting of the Department of Missions

December 11, 1928

TWELVE OF THE twenty members of the Department of Missions were present at its meeting on December 11th. The executive secretary reported the following matters, among others: The purchase of a new site for St. Stephen's Chinese mission, in Manila, the money being provided in part by the Chinese congregation and in part by a legacy of a friend in Pennsylvania; the election of the Rev. P. Lindel Tsen of the Diocese of Anking to be bishop coadjutor of the Diocese of Honan; the satisfactory operation, without registration, of St. John's University

and St. Mary's Hall, Shanghai, and a number of schools in other parts of the missionary district of Shanghai; the return of St. Paul's Church, Nanking, to the custody of the Chinese pastor and congregation. As soon as the transfer was effected, members of the congregation personally undertook to clean the church which had been seriously defiled during its occupation by the military.

In the foreign field, preliminary consideration was given to proposals with regard to participation of Boone University in a union institution, to be located in the Wuhan cities and known as the Central China University. A committee was appointed to confer with the representatives of other institutions. Meanwhile, the Bishop of Hankow was authorized to continue the experiment approved in 1924, operating Boone University as an affiliated unit in the Central China University.

The Porto Rico and Southern Florida Hurricane Emergency Fund has reached a total of \$99,000.

In the domestic field, authorization was given for the appointment of a chaplain at the Church tuberculosis sanitarium at Tucson, Arizona.

Changes in the mission staff included the appointment of Miss Minnie J. Nixon for North Dakota, Deaconess Dorothea Betz for Western Missouri, Miss Martha Justice for Western North Carolina. Deaconess Margaret Peppers was transferred from the Philippines to the Diocese of Olympia. Arrangements were made for the temporary employment in the field of four young women for Arkansas, New Mexico, Quincy and Spokane.

The Rev. W. F. Madeley was appointed Treasurer of the Missionary District of Tohoku.

Upon the request of Bishop Graves and Dr. Pott, Dean W. Z. L. Sung, Dean of the School of Arts and Sciences of St. John's University, was appointed acting vice-president.

Miss Frances E. Jean of Harrisburg was appointed for the District of Kyoto, to be stationed at St. Barnabas' Hospital, Osaka.

The Rev. W. H. Bierck of the Diocese of Albany was appointed for service among the Igorot people of the Philippine Islands.

The resignation of Miss Sophia Igo from the District of Hankow and Deaconess Theodora L. Paine from the District of Shanghai were accepted. Deaconess Paine retired on account of ill health after twenty-three years of service. When informed of the necessity for her resignation Bishop Graves wrote:

"You have always been most loyal and I do not recollect that in all the years and in the various changes of work and sometimes troublesome circumstances at one station or another you have ever given me the least trouble or anxiety, except that I have sometimes thought that your self-denial was pushed farther than it ought to have been in the interest of your own health."

A suitable retiring allowance was provided for Deaconess Paine.

Arrivals and Sailings of Missionaries

BRAZIL

Bishop Thomas sailed from New York for Rio de Janeiro December 1.

CHINA—HANKOW

Mrs. A. A. Gilman arrived in Shanghai November 30.

Bishop and Mrs. Root and their daughter, Elizabeth, sailed for China from New York via Europe, December 5. They will be joined by ~~Miss C. A. Couch~~ and Miss M. G. Cabot, sailing for Shanghai from Marseilles December 21.

CHINA—SHANGHAI

Dr. Margaret Richey arrived in Shanghai November 19.

HAITI

The Very Rev. Leopold Kroll, newly appointed, sailed with Mrs. Kroll and their son, Frederick, from New York for Port au Prince, December 11.

JAPAN—NORTH TOKYO

Miss Grace L. Reid arrived in Tokyo November 26.

LIBERIA

Miss Olive Meacham, a new appointee,

sailed from New York for Monrovia via England December 1.

MEXICO

Bishop and Mrs. Creighton sailed from New York for Vera Cruz November 22.

PANAMA CANAL ZONE

Bishop Morris sailed from New Orleans November 30.

PHILIPPINE ISLANDS

Bishop and Mrs. Mosher sailed from Vancouver December 1.

PORTO RICO

Bishop and Mrs. Ferrando, Miss L. M. Owen and Miss Teresa Rivera sailed from New York for San Juan December 6.

Foreign-Born Americans Division

THE REV. THOMAS BURGESS, D. D., *Secretary*

IT IS INTERESTING to recall a pioneer program. Thank God for its accomplishment. In 1910 General Convention appointed a "Committee on the duty of the Church to foreign-born peoples, and their children, residing in the United States." The secretary of that committee, the Rev. John E. Sulger, the other day called my attention to the report of this, made in 1913, which eventuated six years later in the establishment of the F. B. A. Division.

I do not think I had ever read this report nor realized that Mr. Sulger was the father of the movement. All honor to him. The language of the report is strikingly similar to the language that Dr. Emhardt and I continually have used.

It will be instructive to quote a few passages. Now, fifteen years later, these dreams have come true. The report starts with a questionnaire which had been sent out to the bishops. Compare the results of those which show a few isolated items with the results of our 1928 questionnaire, answers to which are still pouring in, showing the change God has wrought. Some of the members of that committee were: Bishops Talbot, Parker, Nichols, Greer, the Rev. Drs. Stires and Sedgwick, and Mr. Roland Morris.

Let us quote: The Church "is plainly *under obligation* to minister to the foreigner here, as well as to the native-born. The

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only apology for her existence is that her mission is to all men everywhere, without regard to their language, color or place of nativity.

"Individual dioceses or parishes cannot cope with it adequately—nor should they be expected to do so.

"This is a matter of sufficient moment and dignity to enlist the interest, coöperation and support of the whole Church—mission work, at once foreign and domestic.

"The prejudice with which the foreigner is usually regarded must be broken down. It must give place to appreciation of what he is, and his possibilities. This must be the substitute for the superciliousness with which he is too often viewed. Studied effort should be made to know and better him. His antecedents, environment, habits and mode of thought; his social, moral, religious and economic conditions, should always be intelligently considered.

"Theological schools should be urged to include this subject in their curriculum, so that candidates for the ministry may be in a degree, if not specially, trained to work among the foreign population, and to understand that the Church is for the stranger here, as well as for the native-born.

NON-ROMAN CATHOLICS

"Among the foreign population there are large numbers of Catholics of many names—other than Roman. Where groups of these brethren in Christ are residing, unprovided with churches or priests of their own, they should receive the pastoral care and oversight of the clergy of the Church.

"It is urged that the Church be wise enough and broad enough to make provision for that elasticity in the use of liturgy and ritual which the need demands.

"Where there are foreign congregations with priests of their own, but no church buildings, it would be a fraternal act if the clergy would tender the use of the parish church in which these homeless strangers, as it were, might worship. This has already been done, with good results, in some instances.

"The Committee suggests that the historical Churches of Europe and Asia might well be informed of our anxious readiness to minister whenever we can to their scattered members without proselytizing them, and without any efforts on our part to win them from their old allegiance.

EASTERN ORTHODOX

"Especially with reference to the members of the Orthodox Eastern Churches, it would be a long step in the direction of the discharge of the Church's duty if the Board of Missions could coöperate with the authorities of those Churches in the support of priests of those Communion in places where they have no established congregations.

"Italian immigrants wherever met are generally presumed to be members of the Latin Communion. It has, however, reached the Committee that large numbers of them have repudiated allegiance to the Church of Rome, and are scattered throughout this land as sheep having no shepherd.

"The Sunday school, as an agency, is emphasized for its usefulness and potentialities.

"From some sections the claim is made that the work would be facilitated if a missionary official, such as an archdeacon or racial suffragan bishop, were placed in charge thereof.

"It is suggested that at ports of entry, chaplains be stationed, linguistically accomplished, to meet the stranger, and by using the 'follow-up' system, notify the Church's clergy of the arrival of immigrants at the destinations whither they are bound.

"Millions of such people are in the land today largely unshepherded, save for the slight attempts which, God be thanked, have been made to reach them, here and there.

"Never since the Pentecost has there come to any land, or Church, a more blessed opportunity, or a more weighty responsibility, of duplicating that experience than is presented to the American Church in Christian America today."

Religious Education

THE REV. JOHN W. SUTER, JR.,
Executive Secretary

Adult Division

THE REV. T. R. LUDLOW, D.D., *Secretary*

"**S**EARCH THE SCRIPTURES!" Such was our Lord's command to those who came to Him with eager questions concerning the deepest things of life. Over and over again He challenged men to turn their attention to the age-long revelation of the character and purpose of God which is revealed in the words and actions of men and women who have striven to know Him and to do His will. Six times in the Gospel of St. Matthew alone He cries out, "Have ye not read!" Pressed with temptation, He said, "It is written." Faced with controversy, He went to the heart of the matter with, "What saith the Scriptures?" Preaching and teaching, He again and again appealed to the Scriptures because of their value in formulating and strengthening men's convictions.

Following in the footsteps of the Master, St. Augustine, after the vision in which he was commanded to "Take and read," became a new man. The life of St. Francis of Assisi was changed by, "Go and sell all that thou hast and give to the poor and come and follow Me." Pondering the words, "What doth it profit if a man gain the whole world and lose his own soul?" St. Francis Xavier became the great missionary. And the glorious company continues even in our day of material interests. Recall the man or woman who faces life serenely and unafraid and you have there one who searches the Scriptures daily. Truth carries conviction to the heart of man whenever and wherever man is exposed consistently to that truth. Truth appeals to man's mind, affection and will simultaneously and he instinctively responds to it. Hence the power of the Scriptures. They embody the highest expression of the character and purpose of God as revealed in His actual relationships with men over a great period of years.

Why then do comparatively few men feel the gripping power of the Scriptures today? History reveals one reason. As the Christian Church grew in extent and in worldly power, after its early struggles to secure a foothold, it claimed more and more control over the whole life of man. It demanded, and received for a time, unqualified obedience as the infallible source of truth and wisdom. People's minds were so trained to dependence upon some material expression of infallibility that the leaders of the Reformation urged the infallibility of the Scriptures as the rightful substitute for an infallible Church. Unhappily that infallibility of the Scriptures became identified with the form in which they then existed, with the result that a change of sentence structure or of spelling came perilously close to heresy. Inevitably, therefore, such a theory of the Scriptures clashed with the growing power of scientific, laboratory thinking. Although that clash has been clarified in the minds of scholars and some others today, this fact has not reached the outer fringe of faithful people. Many, therefore, are conscious of the clash but unaware of the reconciliation. The attitude of mind of these people is that "something has happened to the Scriptures" and they consider it wiser not to examine them too closely for fear of losing what little faith they have.

This attitude of mind has been fostered by our confining religious education to the youth of our Church. By the time these youths have begun to think creatively they have "finished" their religious education and the Church loses the benefit of the help they might bring. Another fostering factor has been our separation of religious from secular education. Under such a division of the educational process our youth grow up with the idea that religion is a thing of Sunday and has little bearing upon the life of the other days of the week. As a result of this fact, the time spent in religious study is infinitesimal as compared to that spent on material matters; and things which we do not think thoroughly and deeply about always seem unreal to us. The combined result of these various factors to-

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day is a lack of knowledge of method by which we may grip and profit by the power which lies within the Scriptures.

The following method of searching the Scriptures has proven helpful and is passed on with the prayer that it may be of service to some one else.

1. Deliberately go apart each morning while the mind and the body are still fresh and unstrained by the responsibilities of the day.

2. Make as the primary objective of this period a closer fellowship with God rather than a growth in knowledge or even help with personal difficulties. Most of us are unconsciously starving for an understanding fellowship in spite of our host of acquaintances. Solitude dries us up while fellowship releases us. Human fellowship is subject to change and limitation. Fellowship with God is unchanging and limitless. In Nature we see the power of God, but in Scripture we see the personality of God. Power can awe us but only personality can draw us. In the pages of the Scripture we see dramatized for us, over a long period of time, the personality of God in relation to the personalities of men. Therefrom we can draw warning, guidance and courage.

3. Our study of the Scriptures should be an orderly one. Any hit or miss plan results in uncertainty and discouragement. (An admirable help for this purpose is the *Churchman's Kalendar of Daily Bible Readings*, which may be secured from The Book Store at ten cents a copy.)

4. We should use a good commentary as a help to understanding. We use every available means for cultivating deeper human friendships. God's friendship is worthy of even wider search for help and light. Such a commentary as that in one volume by Dummelow is most helpful.

5. Our receptivity toward truth is dependent upon our idea of the character of God. Let us take a minute or two to adore Him and to thank Him for all He is to us now, small though it may seem compared to what we desire.

6. Study and meditate upon a short passage of Scripture. Write out the idea expressed in our own words. What is

God saying to *me* now, through these words?

7. Remain absolutely silent and relaxed for a time. "Be still and know that I am God." Give God a chance to speak to us.

8. Pray for wisdom, strength and all things necessary for carrying out God's will *for that day*.

9. Keep at it daily. If we would be true disciples of Christ we must remember that disciple means a learner. We must school ourselves to know the things of God just as faithfully as we do to know the things of men. "Seek and ye shall find, knock and it shall be opened unto you."

Africa Notes

The Sanctuary page in this issue is taken from a four-page leaflet, *Intercession for Africa*, obtainable from The Book Store at two cents a copy or \$1.00 a hundred. Ways of using it are suggested in *The New Africa in My Parish*.

During these months when the Church's attention is concentrated on Africa, there will appear in this column brief mention of new materials available and other items of interest. Additional help in planning a parochial educational program on Africa may be secured upon request from Mr. William E. Leidt, 281 Fourth Avenue, New York, N. Y. Orders for materials should be sent to The Book Store, at the same address.

A fascinating book on Liberia and certain phases of the Church's Mission there has recently been published under the title, *The Green Wall of Mystery* by the Rev. S. C. Hughson, O. H. C. (price, boards \$1.50; paper \$.90). Father Hughson in this book with the detective yarn title combines the observations of a keen observer with the considered opinions of the widely read student. It is all most readable, and many excellent illustrations together with a striking cover design by Father Whittemore make it an enjoyable book. Anyone studying Africa will find it invaluable.

Reference has been made to it in connection with the outlines for discussion included in *The New Africa in My Parish*.

Read a Book

Special Africa Library.—The books comprising this library have been carefully selected as providing suitable collateral reading for a course on Africa. Many groups find it useful to have a set available to its members for reference reading during the conduct of the course. Further suggestions for reading are given in *The New Africa in My Parish* (price 25 cents), pp. 80-93.

This Special Africa Library is obtainable only from The Book Store, 281 Fourth Avenue, New York, N. Y. It is priced at \$5.00. Separate books may be purchased at the prices noted. The titles are:

Liberia Handbook, 80 cents.

The Golden Stool, by Edwin W. Smith, \$1.50.

Africa and Her Peoples, by F. D. Walker, 80 cents.

Liberia—Old and New, by James L. Sibley and D. Westermann, \$3.00.

Thinking with Africa, 75 cents.

THE *Letters of William Hoke Ramsaur*, edited by Elwood L. Haines, Jeannie O. M. Cornell and Mary A. Ramsaur. (Privately printed, 1928, \$1.00.) This book is a clarion call for young people to meet the matchless opportunities which an age of world-wide vision and responsibility presents. Its merit is that at a time when the eyes of America are focused on Liberia, it so vividly pictures life in the Negro Republic and helps us to understand the problems of the people. It is a milestone in the progress of knowledge of that least known part of the African continent.

The *Letters* present a picture of Mr. Ramsaur's remarkable life, from college days, through his leadership in the Student Volunteer Movement, preparation for his future missionary career, his journey to Liberia and exploration, travel, organization and experiences in that land. To read them is a revelation and delight. The picturesque language captivates as one is moved by the enthusiasm which overflows from the soul of the writer and is inspired by a comradeship which no

distance of sea, forest or desert is able to destroy.

From his earliest days in college, Africa was Hoke Ramsaur's goal. His life was dedicated to the task of bringing the light of Christ into its darkness. We can almost hear him saying, "I would rather live a few intense, crowded years in that great field than decades among the commonplaces of normal life." He did not know how prophetic that declaration was destined to be. He lived only a short time but his life was intense and crowded.

He was the first representative of the Church to travel among the Vai, Gola, Mendi, Gbandi and Buzzi tribes, and experienced the thrill of being the first to preach to them the Gospel. He organized congregations in the interior which today are strong centers of Christian influence. He laid the foundation of the first industrial school in the land. His tragic death came all too soon, but he lives in his letters.

It is a valuable book for young men because it contains letters which only a young man burning with love for God could write. The golden phrase and rich description make it unique. When it comes to literary qualities, what writer of mystery stories can better it? The letter which describes Monrovia, the capital city of Liberia, and the one which gives a picture of his six days' tramp to a surgeon are letters one is not likely to forget. It is a book every missionary will read with emotion, every Christian with profit, and every one with compelling interest.—THE RIGHT REV. WALTER H. OVERS, S.T.D.

November Issues

ANY READERS OF THE SPIRIT OF MISSIONS who are not keeping the magazine on file and are willing to return their copies of the November issue will confer a favor on many persons whose orders have been received since the November edition was exhausted.

Christian Social Service

THE REV. CHARLES N. LATHROP, D.D.
Executive Secretary

FOUR NEW INTERESTING books have been added to the library of the Church Missions House in the past month, which would be well worth while for all of our people to read. Two of them have to do with the training of children.

The Problem Child at Home, by Mary B. Sayles, is the complementary book to *The Problem Child in the School*. Like the earlier volume it is based on actual clinical cases, which illustrate various types of behavior problems and parental reactions to childish misbehavior. The book is descriptive rather than prescriptive, but we found it very suggestive in the causes of many deviations from normal behavior in children, with implied suggestions to parents as to their attitude on behavior problems.

Growing Up, by Carl deSchweinitz, is a little book written for children to read themselves, which very beautifully explains sex, the growth of the child, how it comes into the world, etc., through analogy with flowers and animals. The illustrations are somewhat startling but probably will effectively lay to rest any curiosity the child may possess. The weakest part of the book is the last chapter, which is somewhat too bald in its statements. We have tried the book out on three parents and two children, girls eleven years old. Neither parents nor children like the last chapter. The rest of the book they all quite approved and they got a great deal out of it.

The Family Life of Today, edited by Margaret Rich, is a collection of papers read at the Conference on Family Life, held in Buffalo in 1927. Every phase of family life and the forces which are at work modifying it, or influencing it in any way, are covered. A mere reading of the index brings out the line of thinking in this conference: part one is the background of the family, biological and social; part two, the founding of new

families, education for family life and the concern of the community with marriage; part three takes up the influence of work, wages and leisure on the family; part four, the family and its neighborhood, and religion and family life; part five, the family social work in its relation to the whole problem. The papers are very sane and somewhat conservative in their outlook. The book is thoroughly worth every minister's time to read.

Two books which follow are in a somewhat different category: *The Ethics of the Gospel*, by Frederick A. M. Spencer, and *Urban Sociology*, by Anderson and Lindeman. There is nothing startling about Frederick Spencer's book. It is written rather close to the ground, with nothing radical in its ideas or theories, but they are sound and practical. He is not revolutionary or disturbing as is Peck, but rather common-sense. The book is perhaps a good beginning for religious thinking in connection with modern life. He covers almost everything, moral life, riches, marriage, how to conquer sin, etc. The key to the book is that man's duty is to realize man's ideals, and since man's ideal is God's purpose, man must come into a closer relationship with God, and to do this is religion.

The Gospel ethic is the final ethic. The book then devotes itself to explaining ethics in modern situations. His treatment of Kant and of utilitarianism is very satisfactory. Anderson and Lindeman's *Urban Sociology* is a very careful fact-finding study of modern urban life and its influence upon human beings. There is no philosophy or theory advanced based on the facts, no ideas are expressed as to what they mean or what the trend of things is. It is a very useful book for a group of people, or even an individual, to use in order to learn how to know a community and the influences which affect work in that community. If more of our city parishes would use such a book and draw their active Church workers into a study, based on such a book, of the changing trends in their city, it would not be such a difficult task for them to meet the increasing challenge which the city holds for the Church. As Douglass has pointed

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out in his forthcoming book, *The City and the Church*, most churches are still reproducing the village or small town program in the city. Their loss of a hold on the city is due largely to the fact that this program is no longer acceptable; nor does it fit into the conditions of modern urban life. *Urban Sociology* will show what these conditions are and enable us to adapt our program to them, perhaps. We realize that this adaptation of program is not a simple or easy thing, nor has it ever been perfectly worked out, but this very fact makes it most important that experiments be constantly tried in an endeavor to find a satisfactory solution of the problem of the modern city church.

Field Department

THE REV. C. E. SNOWDEN,
Executive Secretary

THE EVERY MEMBER CANVASS is over—but it is not finished. The financial results may be tabulated and next year's expectations noted, but even this does not mean that the Every Member Canvass is finished.

The reports of the canvassers must cause the hearts of both the rector and the canvassers themselves to experience some misgivings. It is not difficult to find some who are not interested in the Church's mission in the world. The canvassers report all kinds of alibis on the part of supposedly good members as to why they do not support adequately the work of the Church. Such reports are typical of Every Member Canvasses, but only those reports which indicate the weaknesses of the parish educational program are worthy of attention.

Besides the financial report what other value has the report? It is a barometer of the parish. Certain questions suggest themselves and must be answered. For example: Has the educational program of the Church's mission been stressed? Has there been a "world window" in every sermon preached? Has the extra-parochial quota been a part of a budget

which had to be paid or has it been a sharing of Christ in world-wide evangelism?

Has "money" been interpreted as the articulation of "love constraining?"

These questions and many others press themselves into the consciousness and demand an answer. The answers are not easily arrived at. However, a few suggestions are offered. The time to prepare for next year's canvass is now. The canvass is not an isolated event in the parish program. It is an annual climatic period in the continuous process of our normal Church life. The canvass is not an afterthought in methods for raising money; it is the forethought of the prophet who sees the work of the Spirit in the wheels.

Begin in December this year to prepare for November next year. Begin by seeing that every leader in your parish has a copy of the *General Church Program*. Secure it through The Book Store, 281 Fourth Avenue, New York, N. Y.

Speakers' Bureau

THE SPEAKERS' BUREAU has emphasized many times the point that the telephone should be used only in clear emergency when making a request for a speaker. There are first-rate reasons for this emphasis.

When the Speakers' Bureau receives a request for a speaker, written by the inquirer a month or more before the date of meeting for which the speaker is desired, giving full details as to time, place, occasion, etc., the proper procedure for securing the person wanted can be carried out. All requests have an equal right to consideration when received in this manner.

The next steps downward in the scale are the requests by telegraph and telephone. The former is usually devoid of all details except such facts as date of meeting and person desired. The latter is received anywhere from a week to a few hours before the time of meeting. The inefficiency of this method is obvious. In spite of very careful attention on both sides, errors are possible. Misunderstand-

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ings often result which never do get straightened out. In both cases we must work under the handicap of insufficient time and incomplete information. Naturally the Bureau cannot function to the satisfaction of all concerned if part of its time must be taken up with making last-minute efforts, which interrupt and defer its regular service, and are nearly always unsuccessful in the end.

To sum up: the request by letter makes for fairness to all and better service from the Bureau.

We understand that emergencies do arise. If all requests not in the emergency

class have been taken care of, it is logical that really deserving short-notice requests will be handled with greater satisfaction to all.

There are many people who do comply with our wishes. Nevertheless we occasionally find it impossible to take care of them because we do not have speakers enough to go around. We are, however, much more likely to find someone when we are given at least a month's time.

Increased and better service is our aim and the request by letter is one way in which aid can be given by those we serve.
—J. M. MILLER.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

The December Meeting of the Executive Board

THE FIRST MEETING of the new Executive Board of the Woman's Auxiliary met in New York on December 7, 8 and 10, with Miss Louisa T. Davis, the new chairman, presiding, and Miss Marguerite Ogden as secretary, and with fifteen of the eighteen members present. The meeting began with the celebration of the Holy Communion. The executive secretary read her report. At the request of Bishop Colmore and Bishop Morris, Miss Lindley is to visit the West Indies in January, keeping a twice-postponed engagement at the Porto Rico Conference of Church Workers, visiting the work in the Canal Zone, the Virgin Islands, and probably in Haiti and the Dominican Republic. On account of her expected absence, it was decided to hold the next meeting of the Executive Board after the February meeting of the National Council instead of preceding it as usual.

The By-Laws adopted by the Triennial Meeting in Washington were read aloud, and also sections of Roberts' Rules of Order which deal with the duties of executive boards and executive secretaries. A

committee was appointed, with Mrs. Edmund J. Randall as chairman, to bring the By-Laws of the Executive Board into conformity with those of the Woman's Auxiliary adopted by the Triennial Meeting.

As the Very Rev. Leopold Kroll was sailing shortly to assume his new position as Dean of Holy Trinity Cathedral in Port au Prince, Haiti, and as he was unable to meet the Executive Board, the Board voted to send a greeting to the steamer expressing their special interest in Holy Trinity Cathedral, the building of which was one of the objectives of the last Corporate Gift.

The chair appointed three standing committees: Committee on the Appointment of United Thank Offering Missionaries, Miss Sturgis, chairman, Mrs. McGregor and Mrs. Boynton; Committee on the United Thank Offering, Mrs. Tolman, chairman, and the provincial representatives on the Executive Board, Miss Ogden, Mrs. Boynton, Miss Davis, Mrs. Wheeler, Miss Bussey, Mrs. Bugby and Miss Hibbard; the Committee on Publi-

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cations, Mrs. Sibley, chairman, Mrs. Tolman, Mrs. Burkham, Mrs. Bugby, Mrs. Roberts and Miss Brent. Mrs. Burkham, chairman of the new Corporate Gift Committee, appointed as members on that committee, Miss Winston, Mrs. Roberts and Mrs. Sibley.

The Rev. Dr. William H. Milton made an inspiring presentation of the plans of the national Commission on Evangelism. It was evident from the discussion that followed that the members of the Executive Board are eager, and are confident that the whole membership of the Auxiliary will be eager, to hold themselves in readiness to cooperate and participate in the plans of the commission, helping the bishops in every diocese and the priests in every parish, to establish a norm of evangelistic effort in which all Church people will take part on behalf of all unchurched people. Leaflets are to be printed to help in these plans, and the "Findings" on the subject, made and accepted in Washington, will be one of the leaflets.

It was voted that the amount of the Corporate Gift to be given by the Woman's Auxiliary should be \$50,000; and besides the \$25,000 designated at the Triennial for the Church in Santo Do-

mingo, the Board voted that the rest should be designated as follows: \$10,000 for water supply at St. Michael's Mission, Ethete, Wyoming; \$10,000 for a dormitory at Christ School, Arden, N. C., and \$5,000 for a Church at Silver City, Panama Canal Zone.

Sharing in certain interdenominational work for migrants and in plans for interracial work was approved.

Approval was given to various appointments under the United Thank Offering asked for by the Department of Missions, and to the appointment of a student worker at the University of California, in Berkeley, under the Department of Religious Education.

The following were nominated for appointment by the Presiding Bishop to the staff of the Auxiliary: Miss Edna Beardsley, assistant secretary, Dr. Adelaide Case, director of education for the Woman's Auxiliary, Miss Margaret Marston, educational secretary, Mrs. T. K. Wade, supply secretary, and Miss Ellen I. Flanders, office secretary.

Miss Georgina A. Gollock, who had been such a welcome guest at the Triennial in Washington, was greeted by the Board on the eve of her returning to England.

National Student Council

Correspondence may be addressed to the Secretary for College Work, the Rev. C. Leslie Glenn, 281 Fourth Avenue, New York, N. Y.

EVERY SUNDAY SCHOOL paper ought to have a Golden Text. This month the Golden Text is "My mind is made up to tackle certain people." II Cor. 10:2 (Moffatt's trans'ation). St. Paul was a strategist of the first order. He had an instinct for the pivotal points, he was never led off into a fretting guerrilla warfare. He had the audacity to storm the main strongholds.

SEMINARY VISITS

Four Harvard undergraduates and a business man from Buffalo who are con-

sidering the ministry spent the week-end of December 9th visiting the Virginia Seminary. It is hoped to have a number of these visits this year from college men everywhere to all the Seminaries. Here is where the Golden Text comes in, "My mind is made up to tackle certain people."

LENTEN FUND 1929

The Church students at the University of Iowa are going to take the lead in raising a fund this Lent to be used to start another student worker at a university in a missionary district. Last Lent,

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under the leadership of Princeton, money was raised from students all over the country to start Mr. Luquer at the University of Arizona. It will not be known until next month where this year's fund is to go. The student in charge at Iowa is Robert Gradert, 911 W. Washington Street, Iowa City. The student chaplain is the Rev. Harry S. Longley, jr., rector of Trinity Church.

PLACEMENT OF COLLEGE WORKERS

Again and again in conferences of college workers, in diocesan and provincial committees, in college bicker sessions, in family councils, in parish meetings, whenever the subject of religion in the colleges is being discussed, the conclusion is inevitably reached that it is all a question of *the right man in the right place*. A man of prior allegiance must be found and given work to do that puts him in touch with students.

In this connection, it is interesting to know that it was through the instrumentality of the Rev. Malcolm Taylor, Secretary of the Province of New England, that Grace Church, Amherst, was able to call Mr. Kinsolving, and that he accepted the call. And it was through the indefatigable efforts of Mr. Edward K. Woodworth, a layman of the Diocese of New Hampshire, that the Rev. John T. Dallas (now Bishop Dallas) was called to St. Thomas' Church, Hanover, to minister to Dartmouth students.

We need more impatient laymen.

REQUEST FROM RURAL CLERGY

The Findings Committee of the National Conference of Rural Clergy, meeting at Madison, Wisconsin, June 25 to July 6, 1928, passed the following resolution:

Whereas, so far as we can learn, the State Teachers' Colleges of our states and dioceses offer the Church splendid opportunity for service, not only to the students themselves, but in the country districts in which the teachers will serve; therefore be it

Resolved, That the National Conference of Rural Clergy request the Secretary for College Work to make a special

study of the situation obtaining in State Teachers' Colleges, with a view to developing the Church's work not only among the teachers in training but among the young people of the country as well.

The State Teachers' Colleges are the special concern of Mrs. Marvin Rosenberg of the College Commission. She has kept the attention of the commission fixed on this important field. They are ministered to in the same way as are the colleges and universities. In the "List of Clergy and Secretaries Ministering to College Students" found in *The Living Church Annual*, the State Teachers' Colleges are listed just as any other college.

The workers in them will be grateful to the Conference of Rural Clergy for pointing out the strategic value of these institutions as the future trainers of the teachers of our public school system.

ASILOMAR CONFERENCE

Among the Church leaders who attended the student conference held December 26 to January 1 at Asilomar, California, were the following: Bishop Remington of Eastern Oregon, the Rev. Messrs. Percy Austin, Penrose Hirst, Mark Rifenbark, O. F. Green, the Rev. Dr. W. R. H. Hodgkin. Students representing all the Churches from the colleges of the Southwest field gathered here to consider "Constructive living—a Program and a Dynamic."

COLLEGE MISSIONERS

Twenty-one of the seventy associate missionaries, appointed by the Presiding Bishop at the request of the Commission on Evangelism, have been assigned to special mission work in the colleges. These, together with some others who are especially adapted for this work, are in a position to come for any type of preaching and pastoral mission that may be useful in a particular college. They should be invited well in advance. Requests may go directly to them or through the Church Missions House. The complete list follows:

Bishops Barnwell, Booth, Cook, Cross, Dallas, Fiske, Oldham, Penick, Quin, and Remington; Rev. Donald Aldrich, Rev.

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Bernard I. Bell, Rev. W. Bell, Miss Alyx Boross, Rev. Allen W. Clark, Rev. Angus Dun, Rev. F. S. Fleming, Rev. C. J. Gibson, Dr. Larkin W. Glazebrook, Rev. Moultrie Guerry, Rev. Henry W. Hobson, Rev. Philip Jensen, Rev. Arthur L. Kinsolving, Miss Winifred Kirkland, Miss Adelaide Landon, Rev. Patrick Leonard, Rev. Henry Lewis, Rev. Elmore McKee, Rev. Norman B. Nash, Rev. Frank Nelson, Very Rev. William H. Nes, Miss Florence L. Newbold, Rev. Joseph Newton, Rev. Henry Phillips, Rev. Paul Roberts, Rev. Henry K. Sherrill, Rev. S. M. Shoemaker, Rev. W. Brooke Stabler, Rev. George Craig Stewart, Rev. Ernest Stires, Rev. Sidney Sweet, Rev. Cornelius Trowbridge, Rev. George Trowbridge, Rev. B. D. Tucker, Rev. Dennis Whittle, Deaconess Claudine Whitaker, Rev. William Lawrence Wood, Rev. Alexander C. Zabriskie. It is also possible to secure students from Seminaries for this work.

JUNE STUDENT MOVEMENT CONFERENCES

A small group of the younger clergy met with Bishop Dallas over the week-end of November 25th to consider plans for a greater support on the part of the Church, spiritually and materially, of the Northfield College Men's Conference next June. Plans are moving ahead in New England under the Rev. W. Brooke Stabler, to attempt to bring some of the resources of the Church to the aid of the students who will be in other June conferences. In the Rocky Mountain region the Rev. Paul Roberts of Colorado Springs is on the Estes Park Committee; in the South East, the Rev. Capers Satterlee is on the Blue Ridge Committee, in the Middle States Mr. Frank C. Bancroft is on the Eagles Mere Committee, and on the Pacific Coast, the Rev. Penrose Hirst serves on the conference planning committees.

DARTMOUTH EVERY MEMBER CANVASS

Twenty Episcopal Church students at Dartmouth College, where the Rev. Allen Clark is our student clergyman, have been conducting a canvass on the campus. They interviewed 235 men who had shown some interest in the Church. The

first seven to come in reported thirty volunteers for various kinds of work, and more than \$200 given and pledged.

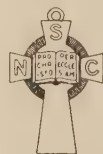
COLLEGE WORK AT SYNODS

At the Synod of the Second Province to be held January 15th in Garden City, Long Island, the Rev. Arthur L. Kinsolving of Amherst is to present the cause of college work. Last year, at the Synod of the First Province, the Rev. Allen Clark of Dartmouth was a speaker on "Deepening the Spiritual Lives of Students." The Synod offers an ideal opportunity for laying this cause on the mind of the Church.

PRAYER

At one of our Church colleges the chaplain and two students meet every morning at seven-thirty for prayer. It will never be known how many groups like this there are, but it is not too much to say that the beginning of the business we have on hand is really made in this sort of thing.

N. S. C. PINS



These emblems in pin or pendant form may be obtained at forty cents each by writing to the Rev. Howard W. Fulweiler, Northfield, Vermont.

MID-WINTER STUDENT CONFERENCES

The Conference for boys of preparatory schools of the Middle States is to be held at Princeton, N. J., over the week-end of February 10th. The theme is "Transition to College," and the conference will have among its leaders students from the Virginia Seminary, the Rev. Arthur L. Kinsolving and the Rev. C. Leslie Glenn. The Conference for College Men of New England will be held over the week-end of February 17th. Further details of this will be published next month.

GOOD NEWS

A cause for rejoicing in connection with the college work is the recent election of the Rev. Moultrie Guerry as chaplain of the University of the South, at Sewanee, and the election in October of the Rev. Theodore Evans as rector of Christ Church in Tuscaloosa, near the University of Alabama.

Cooperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads.

The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*
22 W. 48th Street, New York, N. Y.

IT WOULD SEEM as if most readers of THE SPIRIT OF MISSIONS were sufficiently informed about the Church Periodical Club and would have no interest in the article given below. Experience has shown, however, that there is a rather wide-spread lack of understanding, or of complete understanding. Even those who do not actually ask, "What is it?" are too apt to say, "I had no idea the Church Periodical Club did *that!*"

The paper here presented was written for local use in the Diocese of Washington, but it seems worthy of a wider circulation.

HERE ARE THREE questions frequently asked: I. "What is the C. P. C.?" II. "What does it do?" III. "Why have we never before heard of it?"

Let us answer those questions in turn. First, "What is the C. P. C.?" It is an organization started forty years ago to supply good reading matter to our clergy and missionaries, and other persons so situated that they cannot readily obtain it otherwise.

Second, "What does it do?" This cannot be answered satisfactorily in a few words. Ask your own parish C. P. C. officer or your diocesan director for one of our little maps; you will find on it lines radiating from the headquarters in New York to all quarters of the globe, showing where the C. P. C. sends much needed reading matter. The Diocese of Washington alone—a small diocese—sent in 1927 to 47 out of 48 states in this country, and to 22 other countries, including our dependencies.

Do I hear some one asking, "What kind of reading matter?" Dear friend, every kind that is good of its class. Everything from Bibles, Prayer Books and theology to cook-books and nursery rhymes. Last year more than 136,000 books and nearly 751,000 periodicals were distributed by the C. P. C.

I think I hear another voice asking, "Do you send to schools and institutions as well as to individuals?" Indeed we do. I refer you to the following persons. Ask Dr. Teusler where the books for the medical library of St. Luke's, Tokyo, have come from. He will say, "From the Church Periodical Club." Ask Miss Mary E. Wood how Boone University Library at Wuchang, China, has been built up. She will reply, "By the C. P. C." Ask all our Church missions, whether in Alaska, Japan, China, the Philippines, Brazil, Liberia, or in the mountains of our neighboring states, how they obtain the reading matter so essential in their work. The answer will be unanimous, "From the C. P. C." Ask our hospitals, our homes for the aged, our institutions, both Church and secular. Ask the thousands of children in isolated localities whose eager minds are fed and whose characters are being molded by what they read. Ask the shut-ins. Ask our Seamen's Church Institutes. Ask bishops, priests and deacons where they instinctively turn for books they *must* have, but cannot afford to buy. The answer to all these will be, "The Church Periodical Club, of course!"

Now we come to our third leading question, "Why have we never before heard of it?" One reason is that there is a lack of information about the activities of the Church as a whole, in most

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parishes; people cannot be expected to know unless they are told. Another reason is: We all talk too much about things that are not worth talking about; and leave untold much that we should be glad to hear if we had the chance. So turn over a new leaf; and talk about the C. P. C. It is as full of romance as any novel you ever read. Another reason for our indifference is: We do not practice putting ourselves in others' places. Do your "daily dozen" by visualizing yourself in twelve places where there is no possible way of obtaining reading matter. Visualize Arctic nights without books, for instance. If you will exercise your imagination and polish up your spiritual eye-glasses, then the books lying idle will be poured into eager, empty hands; and the magazines you have heretofore thrown away will go where they will bring joy and cheer to many a weary soul. And nobody will have to ask, "What is it, anyway?"

One further question, "How do you do it?" might well be added, although the answer is implied in the last paragraph. Even those in charge of the work find themselves wondering sometimes at what has been accomplished, but they know, and they only, how entirely it is due to individual members throughout the Church. They forward their own magazines, they give the books they can spare and others they would like to keep, they make the money gifts, large and small, that provide libraries for institutions and for isolated workers. Blessings on the faithful members of the Church Periodical Club!

Daughters of the King

MRS. W. SHELLEY HUMPHREYS,

Recording Secretary

2103 Main Street, Jacksonville, Florida

TWO INNOVATIONS OF the recent triennial program which were favorably received were the group conferences and the condensed report of the Order.

Of the former there were four, all

bearing on personal work and led by specialists in their respective fields. The latter proved to be an agreeable surprise, for none had realized the possibilities for grand totals existing in the diocesan reports. Provision was made that this summary be all inclusive, chapters reporting to dioceses, dioceses reporting to their respective provinces, and the eight provinces, to the national recording secretary who compiled the report.

From it the following extracts are taken: The number of Daughters in chapters is 5,357; of Junior Daughters, approximately 400; seven have made the gift of life; three have been ordained deaconesses; attendance at monthly corporate Communion and at meetings is reported as "good"; members are reported as having generally approached persons in regard to Baptism, Confirmation, attendance at Church school and Church services. The more than 300,000 calls, on the sick, the shut-in and unfortunate, do not cover the entire field, since from some dioceses figures for this item were not furnished.

It is recognized and emphasized that each contact is not valued for itself alone, but as a means to an end, the ultimate end in view being to lead the woman to Christ.

Eighty forms of activity in parish life are listed, ranging from visiting under the direction of the rector and going with him for private Communion, to assisting with Quiet Hours, Days of Prayer and Intercession, and taking charge of the altar where there is no altar guild; from training boy and girl choirs and acting as Godmothers for children of strangers in town, to providing for Church services and entertainments at various institutions; from conducting Bible classes, maintaining a lending library of Church books, distributing *The Church at Work* and other literature, and revising the parish register, to rendering free nursing service, furnishing radio entertainment for the shut-ins, and providing automobile service to doctors' offices and to Church services.

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Although of wide range, the activities all center around the two rules of prayer and service to which members of the Order are pledged.

Guild of St. Barnabas

MISS NELLIE F. OXLEY, *Executive Secretary*
370 Seventh Avenue, New York, N. Y.

THE FORTY-SECOND Annual Council will be held at St. Stephen's Church, Wilkes-Barre, Pa., January 30th and 31st. The registration of delegates will be from 2 to 3 p. m. on January 30th, and we are hoping as many branches as possible will be represented this year, as there are many important matters in regard to the future of the Guild to be taken up. Trains leaving New York in the morning will reach Wilkes-Barre about 1:30 p. m. From 3:30 to 5:30 we hope the Chaplains and delegates will come together for a discussion of branch problems. The dinner will be at 6:30, and service at St. Stephen's Church at 8 p. m. On Thursday, January 31st, there will be a corporate Communion at 8 a. m., breakfast at 8:30, and at 9:30 the business session. Luncheon will be at 1 p. m. and at 2:30 the business session will be continued. This will be followed by a reception. The Wilkes-Barre Branch is providing for the entertainment of all delegates to the Council.

Church Mission of Help

MRS. JOHN M. GLENN, *President*
27 W. 25th Street, New York, N. Y.

THE 1929 INSTITUTE of the Church Mission of Help will be held in Trinity Church, Boston, on February 19th, 20th and 21st. Mrs. L. Frederic Pease is acting as chairman of the Institute committee. On the program are Bishop Slattery, the Rev. H. K. Sherrill, the Rev. Julian D. Hamlin, the Rev. Spence Burton and the Rev. Malcolm Taylor. Among the topics for discussion will be the Church in Action, Personal Religion, Spiritual Diagnosis and Lay Participation. The Institute is held annually in different parts of the country to promote interest in Church Mission of Help.

The Seamen's Church Institute of America

THE REV. W. T. WESTON, *General Secretary*
25 South Street, New York, N. Y.

ALTHOUGH DURING THE past month the whole world has been thinking and talking about the tragedy of the *S. S. Vestris*, nevertheless few of us know what a part the Seamen's Church Institute played in this disaster.

At 10 a. m., Wednesday, November 14th, the first survivors of the *Vestris* crew, eighty-four in number, arrived at the Seamen's Church Institute of New York. They had lost all and most of them had scarcely enough clothing to cover them. Immediately they were supplied with the woolen socks and sweaters made and sent to the Institute throughout the year by so many of our faithful Church women. Then they were taken to the old-clothes room and fitted out with clothing sent to us by our many friends from all parts of the country.

At 7:30 a. m., Thursday, November 15, two of our social workers boarded the tug *Dalzell*, and with a supply of coffee and sandwiches went down the bay to Sandy Hook, where they took sixty-four survivors from the tanker *Myrian* and brought them to the Institute, arriving here about 3 a. m. Friday. All these men were assigned to sleeping quarters in the New York Institute, the colored members of the crew being housed in a temporary dormitory arranged on the thirteenth floor. These shipwrecked men have been with us for the entire month and expect to leave for their homes in Barbados on December 14.

Thus another chapter has been written in the splendid history of the Seamen's Church Institute, recording her service to humanity and again proving her claim and giving evidence to her worth as a friend to the friendless and a home to the homeless. It will be of interest to all our Church people and especially to the readers of THE SPIRIT OF MISSIONS to know that when this shipwrecked crew arrived in the Port of New York it was the Church that provided com-

fort, safety and protection, for the Seamen's Church Institute is the Church's missionary, working along the waterfront. For the first time many of these men have been brought to realize that the Church is not a club for the select few, but rather a place of refuge for the poor and needy, the friendless and the stranger.

The Girls' Friendly Society in America

FLORENCE LUKENS NEWBOLD, *Executive Secretary*
15 E. 40th Street, New York, N. Y.

THE GIRLS' FRIENDLY SOCIETY, working in Japan, has had a flourishing branch at St. Agnes' School in Kyoto for many years; at present it has a membership of 125. One of its most active associates, Miss Mary B. McGill, has recently moved from Kyoto to Kusatsu to assist Miss Cornwall-Legh in the leper colony, where she has started two new branches, one at St. Barnabas' Mission for lepers, and the other at St. Margaret's Orphanage for the healthy orphans of lepers. Both branches were to hold their admission service on December 30th. Miss McGill writes: "From the lower village leper branch (St. Barnabas), there will be eighteen members, three associates, one honorary associate, and myself for branch president. In the upper village branch (St. Margaret's Orphanage), we hope to have about fifteen members and two associates. Miss Cornwall-Legh and I are both delighted that a totally blind leper woman, who has been in St. Mary's Home for twelve years, has asked to be an associate and through her influence two other leper women will also become associates. They are all three most devout and earnest Christians, and we feel that our branch is most fortunate in having their help and their prayers."

Word has recently come to us that the branch at St. Luke's, Obama, organized a year ago in November, was planning to hold its first admission service at Christmas. From our fifth branch, at Aomori,

comes news of a flourishing membership and interesting activities, such as the making of aprons for the eleven infants at St. Margaret's. It is interesting to know that the St. Agnes' branch is also interested in the lepers and is supporting a leper child.

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A PAGEANT ON PERSONAL evangelism, entitled "Bringing Others to the Master," has been issued by the Brotherhood of St. Andrew, with the coöperation of other organizations, and it is expected that it will be widely used throughout the Church during the Epiphany and pre-Lenten seasons.

The pageant was written and presented by a group at the Young People's Conference of the Fourth Province, in connection with the Sewanee Summer Training School last August. It was awarded first place among all the pageants and other programs put on during the Summer School, and the Provincial Y. P. S. L. recommended that it be presented by all parish Young People's Service Leagues this winter.

A feature of the pageant is its simplicity and adaptability for presentation under all conditions. There are no spoken parts in the scenes, and a minimum of preparation and rehearsal is needed for its presentation. It is based upon four outstanding examples of personal evangelism in the New Testament, each of which is silently dramatized.

Copies, including illustrations of the four scenes, may be obtained at five cents each or twenty-five cents per dozen from any of the following: National Commission on Evangelism, 281 Fourth Ave., New York; Brotherhood of St. Andrew, 202 South Nineteenth St., Philadelphia; The Daughters of the King, Room 305, 150 Fifth Ave., New York; Provincial Commission on Evangelism of the Y. P. S. L., Morton Nace, Chairman, 464 N. E. 16th St., Miami, Florida.

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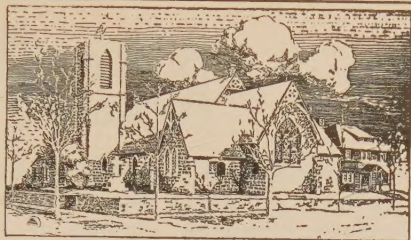
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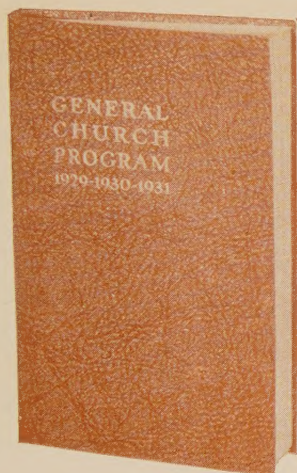
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